The ſumme

of the holy Scripture, and ordi-
narye of the Chriſtian teachyng, the true chri-
ſtian fayth, by the whyche we be all iuſtified.
And of the vertue of Baptiſme, after the
teachynge of the Goſpell and of the
Apoſtles, With an information
howe all eſtates ſhoulde lyue
accordyng to the Goſpell,
very neceſſary for all
Chriſtian people
to knowe.

(*)

☞ 1. Peter. iii. Chapiter.

¶ If any man longe after lyfe, and loueth to
ſe good dayes, let hym refrayne his tonge frō
euyl, and hys lyppes that they ſpeake no gyle.
Let hym eſchue euyl and do good: let hym
ſeke peace, and enſue it. For the eyes
of ꝑ Lord are ouer the ryghteous
and his eares are open vnto
their prayers. But the face
of the Lorde beholdeth
them that do euyl.

¶ Anno. M. d. xlviii.

Seing that all persones can not reade or vnderstande al bokes, to thetent that euery man may knowe what is the foundacion of all the scriptures, and what thinge they do teache vs: I haue shortly compyled in thys present boke, the foundacyon & the sume of the holy scripture, of the which the head and principall is the fayth, frō whom procede hope and charitie: To thintent that euery man maye knowe what he shall beleue, what he shal hope and howe he shall loue God, and howe god is oure father, and we hys children, and howe that we be enheritors of the kyngdome of god, as sheweth vnto vs Paule in al his epistles, in diuers chapters, whiche be many tymes alledged, and recyted in this present boke. Also howe that without oure merites we be iustifyed to thintent that we should not put our trust in oure good workes, as dyd the Jues. Neuerthelesse albeit that I wryte in this boke that God iustifyeth vs wyth out oure good workes and merites, yet is it not mine entent to dissuade any man to do good workes, but myne intent is to teach all persones howe they shall do the workes, and that they shall not trust vpō their good workes, nor in them to seke their health, but allonly in the fayth of Jesu Christ, and in the grace of god.

☞ This fayeth had Abraham, as wryteth saynt Paule vnto the Romaynes. For Abraham beleued agaynst hope, in hope. That is to saye, that whiche by mannes nature and verty was impossible he bealeued alwayes it shulde come to passe, euen as god had promysed them So must euery christen liue against hope, that

is to say, it behoueth that he repute al his good workes for synne, and thinke that if God wold iudge him accordynge to his workes he myght not be saued. For if I haue done any good it is of God, and not of me, for I haue done it by the grace of God, and therby I deserue no reward. And yf I haue done any thynge of my selfe wythout the grace of god, it is hypocrisy and greate synne, and therby I deserue euerlastynge death, wherfore then shall I trust in my good workes, for I haue no good workes, all my goodnesse belongeth to God. So shulde a christen humble hym selfe and repute all his good workes for synne as truelye they be. As Esay. lxiiii. sheweth vnto vs. Esaye saynge, all our righteusnes is as a cloth polluted with the floures of a woman. And when the person so distrusteth of hym selfe, and of his good workes he shal hope agayne against hope, and shall trust in the mercy of God, and shall beleue forth on certaynly that he shalbe saued by cause of the worde of God. For God hath promysed to vs his realme, to all them that trust in hym and God is faythfull and veritable in his wordes, wherfore seyng that god hath promised it vnto vs: let vs beleue it stedfastly and haue ferme fayth that we shalbe saued not by our deseruing, but by the promyses of God. And so it behoueth that euery christen dispere and hope (as dyd Abraham) dispeyre of him selfe, and then a new, to trust in the worde of God. And these be the two thynges whiche the lawe and the gospell doo. The lawe maketh vs to dispeyre, because that we neuer fulfill the commaundementes of God. The gospell (that is

to

to say the grace of the new testament) maketh vs agayne certenly to hope and to trust. And for to teache these two thynges, be wrytten all the scriptures. The person that alweyes abide in humilitie and alwayes thynke that yf God wolde iudge hym accordyng to his workes, he shulde neuer come vnto health. As sheweth vn to vs Jesus Christe in S. Luke sainge, when ye haue done all the thynges whyche you are commaunded say ye, we be vnprofytable seruauntes, we haue done but oure dutye. And this is the verey Christen humylyte, as in this present boke shalbe more plainly declared. And if we can thus repute al oure good workes for synne, and in theym to haue nomaner of truste and then again beleue that we shalbe saued by the promyses of God, we be the children of Abraham, of whome all the scriptures bere witnesse that by his fayeth he was iustified, and gat health. And for ꝑ cause he is called the father of beleuers and of the faithfull. And thys is the fayth wherof I wryte here in this boke to thintent that all parsones myghte come to knowledge and knowe what is the Christen faith. Of the which al the scriptures do speake and namelye the Gospell after S. John, and the Epistles of S. Paule, for herin do the .x. Apostles comprehend all other scripture.

☞ And forbicause that it behoueth that the parsone beleue that his faithe iustifieth hym, and not his workes: I haue shorly compyled here and declared howe the faith doth iustifie vs, and howe we be the children of God, and howe we muste serue oure father by Charite and howe that we shall nothyng doubt of our

health bycause of the wordes of God. And when a person getteth this hope he learneth to beare patiently all tribulation and aduersitie. For he knoweth that thys lyfe is not hys lyfe, and hath great desyre after the other lyfe, and holdeth not this lyfe for hys. And this maketh the fayth the whyche is alwayes affectuously attendaunte after Christ our espouse. But he that hath not thys fayth is all desolate when he hath misfortune, and yf to hym it happen well he gyueth hym selfe to voluptuositie and synne. And forbycause he hath no hope of the euerlasting lyfe he thinketh in him selfe, I wil vse this lyfe as longe as it is lent me. And that he doth bycause he knoweth not what oure fayth is, and what our hope is, and that we be the chyldren of God.

To the entent therfore that none gyue hym selfe to synne by desperation: I haue shortlye compyled in thys present boke, howe that we be iustifyed wythout our merytes. For when any person hath done his best wyth all his power, as I haue sayd, then let hym say yet, that he is an vnprofitable seruaunt. And the humble herte whereby he knoweth hys imperfection maketh that his sinnes, his euyl thoughtes and the fragilitie of hys flesshe to hym be pardoned of God, and that litle that he hath, God gyueth it hym of hym selfe, and god is hys iustice, that is to saye, god maketh hym ryghteous. For Jesu Christ hath satisfyed for vs vnto hys heauenly father, for to come in succour to oure infirmitie. And thys describeth sayncte Paule in hys first. viii. chapters vnto the Romaynes, and in the fyrste epistle vnto the Corhin-

chinthians, and saynt Jhon in the seconde chapiter of hys fyrste epistle. And of thys matter treateth thys present boke.

The laste parte of thys boke sheweth howe all estates shoulde lyue, yf they wyll lyue accordynge to the gospel. Myne entent is not to reformme all estates alwell spirituall as seculer. For of that I wyll not presume. But I shewe alonely by the scriptures howe we should liue yf we woulde lyue accordynge to the gospell, to the entent that euery man may knowe, how farre his life is seperated from the doctrine of Jesu Christe, and that then wyth the grace of God he maye amende and reformme hys lyfe hym selfe. Neyther teache I that one should not obey vnto the superiours or that the monkes shoulde flye out of the monasteryes, but I teache them by what meane they shall knowe howe they shoulde lyue, and when they do not so lyue that then they knowledge theyr defautes and do diligence so to lyue. For els were better before God an hũble publican then an holy hypocrite, for God regardeth not what thyng thou doest outwardly, but howe thou arte ordeyned and disposed inwardly. When a monke or a nonne lyueth well the lyfe is not euyl.

¶ Of the foundacion of Chriſtendome and ſpyſe what thynge baptyſme doth ſignifie.

Not withſtā-dyng ꝑ ꝑchriſtian faieth is but one: yet ar ther .ii. faithes mēcioned in ꝑ ſcripture. ꝑ is liuely & dead.

THe foundacion of Chriſtendome is the fayth whyche ſo fewe people haue perfectly. And alwayes we thynke all that we haue the very trewe fayth. Saint Paule the worthy Apoſtle doth exhorte vs to no vertue ſo ſtronglye as vnto fayth. And he in all hys Epiſtles prayſeth nothynge ſo muche as fayth. Therefore it muſte needes be that it is a precioule vertue for he wryteth not one Epiſtle whyche is not full of fayth. We take the fayth onelye for the begynnynge of chriſten lyfe: but truely he that hath perfect fayth the ſame hath not onely begonne the chriſtē life, but hath fulfylled it alſo. And thys errour cometh bycauſe we knowe not what the fayth is, nor what thinge a good chriſtian ought to beleue, for to be ſaued. We thynke that when we be baptyſed, and when we beleue that God is God, that then we ſhall be ſaued. As wryteth ſaynt Marke, ſayinge. He that ſhall beleue and ſhall be baptyſed ſhall be ſaued. But he that beleueth not ſhal be condempned. It is truth, but amonge a thouſande there is not one that knoweth what thyng the baptyſme betokeneth, nor what thynge he ſhal beleue. The water of baptyſme taketh not awaye oure ſynne, for then it were a precioule water. And then it behoueth vs daply to waſche vs therin. Neyther hath the water of the font any more vertue in it ſelfe, thē water that runneth in the ryuer of Ryne. For we may as wel

Paule leieth ꝑ foundacion.

Perfect fayth (ꝑ is that wor keth thrughe loue) is ꝑ perfection of the chriſtiā lyfe.

An errour to cōmon.

The water is but a ſigne.

baptyſe

baptyſe in Ryne, as in the font. When ſaynt Philip baptyſed Eunuchus the ſeruaũt of Cãdace a Quene of Ethiope (as wrytteth Saynt Luke in the Actes of the apoſtles) there was then no halowed water, nor tendell, nor ſalte, nor creame neyther whyte abyte, but he baptyſed hym in the fyrſte water they came to vpon the waye. Hereby mayſt thou perceiue that the vertue of baptyſme lyeth not in halowed water, or in other outward thynges, that we haue at the font, but in the fayth onely. That is to ſaye, when any perſonne is baptyſed he muſte beleue ſtedfaſtlye that hys ſynnes to hym are pardoned, and that he is made the chylde of God, and that God is become hys father, and is made certeyne that he ſhalbe ſaued. And is made partaker of the paſſion of Chriſt, wherof the baptyſme hath hys vertue. Act. viii.

Onely fayth apprehendeth þ remiſſion of ſynnes.

And whẽ one is baptyſed he is borne agayne and getteth an other father, & other bretherne for God is made his father, and he is made the brother of Jeſus Chriſte: as wrytteth ſaynte Paule vnto the Romaynes, where he calleth Chriſte a ſonne fyrſte begotten amonge other. And therfore is Chriſt called in the holy ſcripture the ſonne fyrſt begotten, for he is the fyrſt chylde of hys father, and we all are begotten afterwarde when we be baptyſed. And therfore is the baptyſme called in the holye ſcripture the ſeconde natiuitie. As wrytteth ſaynte John in hys goſpel. Wythout one be borne agayne (ſayth Chriſt vnto Nicodemus) he may not entre into the kyngdom of heauen. For we be therby borne agayne, and they that were the chyldren of the deuyll bycauſe of the originall

Thys is the birth of þ ſpyrite.

ſynne

synne are made the chyldren of God by baptysme. As sayth saint Paule. Christ hath healed vs by the bath of regeneracion and renouacion of the holy goost. And vnto the Ephesiãs. We were by nature the childrē of wrath: but when we were deade, Christ hath viuified vs agayne by hys greate loue. And thys shalte thou vnderstande in thys maner.

Through the flesshlye Adam are we ꝑ sons of death, but through ꝑ spyrituall Adam: ꝑ sons of lyfe

There were somtyme two Adams, as wryteth sayntꝑ paule. The fyrste Adam was oure fyrst father. The seconde and new Adam was Iesus Christ. For the synne of the olde Adam we were all the chyldren of the deuyl made hys owne and subiected vnto hym by oure synne. The seconde Adam (ꝑ is to say Iesus Christ) hath bought vs agayne, and hath put vs in libertie, & hath made vs of the chyldren of death chyldren of euerlastyng lyfe, and of the chyldrē of wrath, chyldren of grace: For Iesus Christ hath by hys death fought agaynste the deuyll hath vanquyshed the deuyll and death, & hath taken awaye all theyr ryght they had ouer vs.

The death of Christe is the strength of ꝑ sacramentes.

Nowe then whē we be baptised we be made partakers of thys grace, and so is it come to oure profyt that Iesu Christ dyed for vs. For (as I haue nowe sayd) the baptysme hath hys vertue of the death of Iesu Christ. Then whē we be baptysed, we betoken that we wyll dye wyth Christ, we betoken (I saye) that we wyl dye as vnto the lyfe passed as touchyng oure synne and euyl cōcupiscences: & that as sayeth sayntꝑ Paule, we muste walke in a newe lyfe. And therfore be we plonged vnder the water: to the entent that (by the maner of speakyng) we shoulde be here deade and buryed, as wryteth

teth sayute Paule vnto the Romaynes. Ye-
thynk (sayeth he) esteme ye that ye are deade
as concernynge synne but alyue vnto God: by
Jesu Christ oure lorde. And in the same place:
Ye are buryed wyth Christ by baptysme into
death. So that we shall not lyue after the lyfe
of the worlde, nor after the lyfe of the fleshe
but we muste lyue as the children of God. And
oure lyfe shal be hyd before the worlde and al-
so hyd wyth Christ in God, as wryteth Paule
sayinge: Yf ye be mortifyed and your lyfe is
hyd wyth Jesu Christe in God, in what tyme
that Jesu Christ our lyfe shal shewe hym selfe
then also shall ye be made manifest wyth hym
in glory. Then when oure Lorde shall come a-
gayne at the laste daye of iudgement oure lyfe
shalbe made open: but as longe as we liue here
we muste learne all to dye. For we shall not re-
pute thys lyfe that we haue here for a lyfe.

All ỹ faythfull
are buryed vn
Christe.

A christiã may
not regarde
this lyfe.

This life here is of the worlde and of world
ly thynges, that is to say, of them that be strau
gers to God that haue no truste of the other
lyfe to come. Neyther do they loke for it nor
delyre it. Suche people ioye of this worlde, for
the worlde wyth hys vayne delyres and plea-
saunces belongeth to them. And they them sel-
ues be also called the worlde in the holye scrip-
ture. As saith our Lorde Christ in saint John.
You be not of the worlde, but I haue chosen
you from the worlde. And againe. The worlde
shall be ioyous and you shalbe sorye.

These knowe
what the haue
here but not
what thei shal
haue in the
lyfe to come.

Nowe call we all them worldly whyche be
not monkes. Our Lorde made a distinction be-
twene the worlde and hys disciples before the
monkes came into the worlde. Wherfore they

Marcke thys
distinction.

be

be not called the worlde in the holye scripture whyche be not monkes: but all those that lyue after the flesche, whyche desyre not here to dye wyth Jesu Christe, and to be hydde here after to lyue wyth God. Al suche what so euer they be are worldly, be he monke or chanone, nunne or syster, noble or vnnoble, greate or small. For (as I haue sayed) the lyfe of them whyche appertayne to God is here hyd, and they seme to be deade before the worlde. For they lyue not comonly accordynge to the lyfe of the worlde. And therfore they be hated of the worlde, for they be not of the worlde, as sayeth the gospel in thys maner. They be not of the worlde, for yf they were of the worlde, the worlde would loue them as hys owne. But for asmuche as they (accordynge to theyr promyse made at the font of baptysme) do applye them selues to renounce the pleasures of the worlde and to dye wyth Christe in kyllynge of the desyres of the flesche, and also are strongly agaynst the appetytes of the flesche in other by example of theyr good lyuynge, therfore be they persecuted of they worlde. And hereby maye we alwayes knowe the disciples and chyldren of God: yf they loue together the one the other. And yf they lyue not here, after the lyfe of the worlde, nor after the pleasure of the flesche, and yf they do not repute thys lyfe for a lyfe, but abyde wyth a ioyful herte the comynge of our Lorde Jesu Christ. Then shal they lyfe be made ope, and shall appeare before God.

Omit the desire to dye to the worlde & to lyue in Christ, maketh a man spirituall.

Christes flock ys persecuted for their perfect liues sake

Thre signes wherby the disciples of Christ be knowen.

So shoulde we all lyue here, as though thys lyfe were not our lyfe. For we must abyde our lyfe before God, and we maye do none other thynge

thynge in thys lyfe but fyghte agaynſte oure euyll deſyres, and learne to dye (for as the prophete Job ſayeth) the lyfe of man is a battayle vpon earth, that is to ſaye, a battayle in a gooſtly death. And this do we promiſe to do whē we be baptyſed, and we ſignifie euen the ſame, when we be plonged vnder the water.

¶ What thynge the baptyſme betokeneth, and howe it is but a ſigne. Chapter. ii.

¶ Then when we be baptiſed it behoueth vs to know ſurely and to beleue that all our ſynnes are pardoned and that we be made the chyldren of God. For God is become oure father, and Jeſus Chriſt oure brother. And that ſame ryght that Jeſus Chriſt hath vnto the glory of hys father, haue we alſo gotten, for the bretherne haue equall ryghte vnto theyr fathers goodes. And thys haue we not gotten by oure good workes, for we haue yet done no good: when we were baptyſed. But thys cometh wholly by the grace of God and by oure fayeth, by that we put oure whole truſte in hym, and that we knowledge him for our Lorde and Sauiour. And that we beleue al that he hath done and ſuffered for vs. For he dyed to make vs to lyue. He became lytle and poore to make vs great and ryche: as ſayeth ſaynte Paule in thys maner, ye knowe the liberalitie of oure Lorde Chriſte, whyche though

Baptyſme certifieth vs that Chriſte hath waſhed oure ſynnes and that we be become hys brothers and heyres, wyth him of the fathers glory.

Hys reyzoche is our gloyze.

though he were ryche, yet for your ſakes be-came pooze, þ ye, though hys pouerte myght be made ryche, for Jeſus Chriſte is wholly gy-uē to vs of his father to thintent þ he ſhoulde make vs great ryche and happy by hys death. For we coulde not helpe our ſelues and there-fore he was borne for vs. As ſaieth Eſaie. A childe is borne to vs. For we were all equally dettours, and bounde to God, by the ſinne of Adam. Then when we coulde not helpe our-ſelues, for almoche as we were ſeruaūtes and ſubiectes vnto the deuell, God hath gyuen to vs .ii. notable gyftes, and hath done .ii. thinges for the loue that he hath vnto vs. Firſt that he boughte vs and made vs fre frō the deuel and from our ſinnes. Secondly that he hath made vs his chyldren & enheriters of his gloyze, and that all without oure deſeruinge. As ſayde be-fore the prophete Eſaye ſayinge. The iniquitie of Jeruſalem (that is to ſay of the man ſeinge by fayth peace in Jeſu Chriſt) to hym is par-doned, and he hath receyued of the hand of the loyde God twyce as moche for all his ſinnes. And the prophet zacharie ſaith alſo. Courne you vnto defence, I will gyue you double as moch. In the which places thele .ii. Prophetes ſay that for our ſinnes, for the which we haue deſerued daunpnacyon, we haue receyued of God .ii. gyftes. And therfore is there iſſued out of the ſyde of Jeſu Chriſt .ii. fontaynes, that is to ſaye bloude and water. By his bloude he hath bought vs agayn from the deuell. By the water he hath waſhed and purged vs whiche were defyled and infected, for to offer vs pure and cleane vnto his father. As ſayeth Saynte

Eſa. xlii.

zacha. ix.

The bloud re-demed that the water cleanſed.

Paule

Paule vnto the Ephesyans. He hath gyuen hym selfe for vs an offeryng, and a sacryfyce of a swete sauoure to God. And the water of the font doth nowe betoken the water of the syde of Jesu Christ In this water be we purged and sanctified by oure faith, to thinten that we shulde come pure and cleane before God, the father which hath receyued vs for his children, and hath made vs enheritours of his glorye, with his sonne Jesu Christ oure brother. And this is the grace the whiche cometh to vs and is gyuen at the font of baptysme.

Not the water of the font but of the syde of Jesu christ purgeth the soule from synne.

But to thintent that we shoulde not be vnkinde, therfore for this grace we do binde oure selues agayne and pelde vs vnto hym, promysyng that we wil serue him and deny the deuel and all his temptation, pōpe. and counsell, and that we will serue Christ crucified for vs, and vpon this promyse receiue we oure name, and God hath written vs as in a rolle for his Chāpyons and seruauntes. And so be we made prone to God For he is oure father, and we be his chyldren. This baptysme was figured vnto vs when the people of Israel went thorowgh the redde see out of Egipt, and when Pharao wyth all his cōpany was drowned in the sea. The children of Israell went in the sea al as though they had gone into death. But for byceuse they beleued vnto Moyses, they passed the water by theyre feyth. And be (after the maner of speking) gone out of the death in so lyke: whē they haue gotten on the other syde on lande Pharao folowed them, and so was drowned with his people. So doth euery one vpon the font whē he is baptised. First, he sleeth

Woulde god thys lesson were printed in euery mannes hert.

But in lyke maner as many of the Israelites, whyche passed thorowe the red sea dyd afterwarde perishe in the wylderneſſe for theyr obstinacy and fleshlye desyres: so shall they that be baptized perishe, vnlesse they walke worthy theyr vocacion.

eth from Pharao when he begynneth for to knowledge hys subiection, and bōdage by the whyche he was subiecte and seruaūt vnto the deuyll, and whan he desyreth to be enfraunchysed from hys synne, and from Pharao that is the deuyll. But he maye not escape from Pharao wythout passyng thoughe the red see, that is to saye, he maye not escape from the deuyll wythout he muste be baptysed. And forbycause that the chyldren of Israel whē they saw that Pharao folowed them beleued God, therfore vpon that fayth in god, they be entred into the see, as though they were gone into death. But by the meane of theyr fayth, they haue passed the water and are gone as from the death vnto lyfe. Soo yf any man wyll escape from the handes of the Deuyll it behoueth hym to entre into ỹ water. He entreth therin, as though he entred into the death, for he promyseth that he wyll dye as concernyng all hys euyl desyres and that he wyl here lyue before the worlde as thoughe he were deade (that is to saye) that he wyll not lyue as the worlde lyueth, but wyll hyde and conceyle hys lyfe with God. And so entre we by fayth into the (that is to saye) by fayth we entre wyth Christ into the death, not into the death of the body, but into the death of synne to mortifye it, to lyue in Cryste. And yet is it not that vnto vs a pleasaūt thynge to lyue in synne, but we thynke it an hard thyng, thus to entre into the see (that is to saye) into thys death, we take alwayes courage and beleue and trust in the puissaunce and goodnes of God, and so entre we into the see (that is to saye) into thys spirituall death, and we entre-

pryse

Who so refu
seth to be bap
tysed can not
escape the spi-
rituall Pharao
the deuyll.

The entre in-
to the death in
Christ, and
corrupcion in it
for to lyue as
we lyue a chri
stian lyfe.

pryle and promyle to dye as concernyng oure synnes. And as by a stedfast faith and trust we dare begynne to enter, so gyueth God vnto vs grace and strength to passe throughe that sea, that is to say, through this spirituall death, and to come on lande on the other syde (that is) vnto the euerlasting lyfe. Pharao (that is to sey) the deuyll wyth oure synnes pursue vs. But they drowne them selues in the water, that is to sey, the power of the deuill and of all oute synnes perysshe when we enter into the water with suche a faith.

We arise before we ... inuered ... corrupt... dy.

When Pharao was dead then song the children of Israell, and thanked god, that they were arriued on lande out of the water, as out of the death. So lyke wyse must euery christe, when out of thys water, that is to say, out of this spirituall death he comyth vnto lyfe, that is to say, when he dyeth he shall thanke and prayse God by cause he hath brought hym out of such a daūger, vnto the helth of euerlasting life. But as lōg as he is yet here in this worlde he shalbe in the death, that is to say, he shall alwayes dye spiritually, and his lyfe shalbe hidden before the worlde, with God. Here mayst thou well see howe that oure baptisme is signified by the red sea, as wryteth saynt Paule vnto the Corinthyans sayinge. Oure fathers were all vnder a clowde, and dyd passe the sea all and were all baptysed in. Moyses. in the clowde, and in the sea, and they all dyd eate one spirituall meate, and they all dyd drynke one spirituall drynke. So seeste thou well what thing we promyle in the same.

The faithfull departed thys lyfe do prayse god days and nyght.

We can not prayse godde worthyly in thys lyfe.

1. Corint. 5.

Nowe: to thintent that we shoulde be all

B.i. wyse

wayes remembrynge of this that we haue vo
myſed we be marked wyth a croſſe, and wyth
that water. The faith that we haue at the bap
tiſme taketh away oure ſynnes, and the water
is nothynge but a ſygne or token, wherewith
we be marked that we muſt be vnder the ſtan-
darde, that is to ſaye vnder the croſſe of Jeſus
Chriſt, and valiantly fighte. As the Jeues had
the token of the Circumciſiō, whereby mē might
know whether they were Jeues or Panymes.
And as whē the ſeruauntes of the lordes beare
the badge of theyre Lordes, one maye thereby
knowe whoſe ſeruauntes thei be. So lykwiſe
receyue we the ſigne of Baptiſme at the Font
by the whyche we gyue kowledge that Chriſte
is oure Lorde.

Secondlye, the Baptiſme of the water is
alſo a ſigne of the grace of God: wherby God
maketh vs ſure, that we ſhall enioy his grace
and mercy, and that he pardoneth vs oure ſin-
nes, and maketh vs his chyldren. Here vppon
gyueth he to vs the token of Baptiſme for a
badge, to thyntent that we ſhould be ſure, that
he wil not forſake vs in oure batail and death
whiche we leade here in oure euyll deſyres and
ſynnes. And that he will ſurely gyue to vs the
euerlaſtynge lyfe. And to the intente that wee
ſhoulde enterpryſe by a ſtedfaſte conſtance to
fight, being aſſured and certayn that God will
neuer forſake vs for we haue receyued of him
a badge the token of baptiſme. And if it happen
that we myſſe ſumtyme in the redde ſea (that
is to ſey in the enterpriſe of oure batayle, and
that we doubte or that oure batalle ſeme to vs
ouer harde and byttter, we ſhall beholde oure

ſygne

Would God all Chriſtians would take theſe ſignes for none other then ſignes, & not for the thing that ſignifie.

Signs do certifie the weak cōſcīēces and alſo put vs in mind of thoſe thynges that they ſignifie.

lygne and badge whyche we haue receyued of God, whereby he hath promysed vs that we be his children, and that he wil not forsake vs

So say I then that by oure faith all oure synnes be pardoned, and that we bee the children of God, and that we belong to God, and that God shall shewe ouer vs his mercy. Here vpon ensueth we a badge that is the lygne of baptisme to thintent that as often as we haue regard vnto this lygne, we shoulde be myndeful of the grace and mercy that God hath done vnto vs, and that we belonge to God and that we be the children of God

Beholde nowe thou seest well what thynge the baptisme betokeneth, and it is al one before God yf thou be .xx. yere olde, or twentie yere olde whē thou receyuest the baptisme, for God regardeth not howe olde thou arte, but wyth what purpose and entencyon, and with what faith thou receyuest this baptisme and grace. He regardeth not whether thou be Iue, or pay ym, man or woman, noble or vnnoble, bycause of ensyen. But alonly he that with a perfect faith and trust cōmyth vnto God he maketh violence vnto the everlastynge lyfe and getteth it as promyseth Iesus Christe in the Gospell.

Fayth is the organ or instrument wherby we apprehende and receiue forgeuenesse of our synnes.

God regardethe nother yeres nor person but ye perfectnes of the fayth.

¶ What thynge we promyse at the Baptysme and what profession we make Chaptre. iii.

This is an in fidels ālwere.

When one warneth these worldely peopel to do any good, they say, let the monkes & religious do it, which haue promysed it, as though they were not bounde to kepe ꝑ doctrine of Iesu christe, or as though they had nothing promysed. All be it that no monke can promise more then he hath promysed at the baptysme.

This promyse made vs Christe, muste bee kept before al other.

And we be mothe more bounde vnto oure promyse made at the baptisme, then is eny religious vnto his profession. For we make no promyse vnto man, but vnto God, and we promyse not to kepe the rule of a man but of the gospell. Thinke ye not therfore ꝑ it is a small thing to be a Christen, when thou hast promysed to Iesu Christ to amend thy lyfe, and that thou wilt not liue according to the worlde, nor according to the flesshe. It is a greate thing to enterpryse the Christen faith, whiche so fewe people do knowe what thinge it conteyneth, namely suche as here, after the world do seme to be verey wise and lettered.

Woulde god euery Christiā would consyder ꝑ daūger of ꝑ breaking of this promis

This obiection comethe of ignorāunce.

But one might say I haue nothing promysed to God, I was a child, let him kepe it that hath promysed for me. For this cause to thintent that no man shoulde so say, it was sumtyme ordeyned that none shoulde be baptysed before that he came to vnderstanding & knowledge, to thyntente that he myght promise him selfe, and forsake the deuell, and that he might knowe what thing he had promised If it were not that the Children were feble and in perill of death then they muste haue ben baptised.

Nowe

Nowe alweys all be it that we oure selfe haue not promysed we be all equally bounde to obserue it. For if thou haddest dyed when thou werebut a yere old, thou haddest also be saued. Thou wilt saye yea, by the faith of my godfathers and godmothers, and of holy churche. I say agayne, doest thou cõfesse that the faith of thy godfathers and godmothers is so mighty that thou mayste therby be saued? The same fayth is lykewyse myghtye to subiect the and bind the to that thing that they haue promysed for the vnder payne of thy damnaciõ, and losse of thy health. Wherfor thou must alwel kepe this that thy parẽtes haue promised for the, as though thou haddest promised it thy selfe. The godfathers & godmothers be bounde to warne the children, and to helpe them that they be put to schole, to thintẽt that they may vnderstand the gospel the ioifull message of God with the epistles of. S. Paule For the vnlettered and simple people be as well bounde to knowe thẽ as the lettered and wyse. And God hath commaunded for to publisshe and to shewe the gospel not allonly to priestes, but also vnto euery creature. Go ye saith Christ vnto his disciples into the vniuersal worlde, and preach the gospel to euery creature. For we be all equally bound to knowe the gospell & the doctrine of the newe testament, and sayne. Paule hath not allonly writen his pistles vnto priestes, but also(vnto the comõ Citezyns and housholders. And this witnessith saint Paule hym selfe wryting to the Corinthians and vnto the Galathyans: where he confesseth that he sendeth his epistles to all the church, that is to sey to all thassemble

Ye þ bee godfatheres and godmotheres: lerne your dutie.

Marc. xvi.

1. Corth. i.

Rom. 1.

semble of Christen men, and to al them that cal on the name of Jesus. And vnto ꝑ Romayns he saith: To you all that be at Rome the frendes of God. And Jesus Christ hath al wel suffered death for the comō houlholder, as for the prestes. God shall alwayes require the scriptures of the prestes, for they be ydell & do not study, nor make no diligence to declare them vnto the simple.

Shut vp the kingdome of god no more, ye viperous generation.

Therfore it is very nedefull that the common people shoulde vnderstand the gospel and the doctrine of the apostles according to the letter, and that they know them by hert with the other stories of ꝑ olde testament, for so should they more lightly vnderstand the preachers. It were also verye necessary that euerye one did learne his children to reade as men were wont to do afore tyme. The Jewes had theyr lawe in Hebrue, the whiche euerye one myghte vnderstande accordynge to the letter. After this the paynems were conuerted by saint Paule, to whome he wrote in greke, whiche they all did vnderstand. After that was Italy and Affryke cōuerted where as well the women as the men spake Latin, and for this cause was the Byble trāslated into Latin to thintent that euery one might vnderstande it, and they preached in Latin and the prophetes were redde in the Italian churches in Latin And in that time there were many ladyes and women, whiche vnderstode verey well the scriptures, as was Paule and Eustochium. Demetryas and. Marcella and many other, of whome writeth saint Jherome and the comune houlholders redde the byble in in theyre houses with theyre children. So is it nowe

But our preachars wyl say that ꝑ worde of god taketh effecte though it bee neyther vnderstād nor wel pronounced. thus leade thei vs ꝑ high waye to superstition.

more of greate moment than yͤ language, or yͤ art of
translacio into al languages, ought to be esteamed

pitches and monkes beinterred and honoring
the dowlbe not haue suche a greate monge of
bipinge into the holye londe. Seynge
an occasion at londe. Ye hope that preachinge
conpunded at londe should be caused to learne
hau not wyll and bnderstandinge wherfore they
ten in theire nocher tongue. And when they be wip-
the holy scripture they ca reade and vnderstande it men wonld
turn so christ yͤ the children to cal all theyre chil-
exployment for yͤ easter. Yet are many that wip
spede of the earth. Where fore ye haue that is
woot not what they say, nor whereof they affirme
of them that are in their mother tongue, and
nocer and Greke in their mother tongue, and
of auncient percons that cannot say the leaste
reasons. For (alas) pe christen are euery where
christen to schoole yͤ they may lerne the tongue
better. If there were any holpe there open schoole
to schoole yͤ they may lerne the tongue

(Euery minister ought almoust and bounde
priches openly.

me be better in order of bodie and cuter, and the order
nyp that man offer in churches and preche. So of the wyfe
Sp commaundes Paule and Peter, and in hyperling of
the auntres of the churches, and in hyperling of
the poore were holpe to schoole and exployte of
the company, or that folkes should take the
monep, wyfe and bringe of innages, and in speaking
this was in the begynnyng of the worlde, and
bed in the begynnyng of all the
mankynde. Moyses and Aaron were
hyperlinges of innages, and in hyperling
wyfe and bringe of innages, and in speaking
monep, wyfe and bringe of innages, and in speaking
the company, or that folkes should take the
the poore were holpe to schoole and exployte of
wyfe and bringe of innages, and in speaking
hyperlinges of innages, and in hyperling
Some man wolde say, that a man ought not let
pen learne the latyn tongue, for yͤ cause that
many men haue lerned the latyn tongue, and

nothing in the christen churche. For now there are made many prestes, monkes and freres, that for lacke of litterature are nothing conuenient for that office. By the vnlettered prestes is this grete errour comen into the worlde that ys, that in the stede of the pure scriptures whiche is the lyuely worde of God, whyche they know not, they preache narracions, fables, lyes and tradicions of the inuencion of the ypocrites, that (alas) the faythfull trust and honoure which belongeth to Gods worde, they cause the people to gyue to theyre fables and lyes. Secondly it woulde profit. For if euery body went so long to schole, they should vnderstand more lyghtly preachers, and if thei themselues, had redde the storyes or the Gospell after the letter, thē they myght reherce it to theyr children and seruauntes, in doing of their busines some thing of the gospel, of the stories or of the scripture, auoyding of vain fables, ydell wordes, and vncouenabill maters whiche they speake the one to the other. As we se sumtyme nowe a dates, that felowes of one craft which haue ben at schole, singe many tymes the song in doinge theyre busynesse, whiche they haue learned to singe at the schole or at the churche and the other, vileyn songes, for they haue lerned none other thing.

A thing much to be lamēted These blynde guydes are in more credit then the true preachers of Christ.

But alas the whyle, he that doeth this: is accompted an heretike.

¶ What thing is the Christen faith, and what thing one ought to beleue to haue helth. Chaptre. iiii.

I haue seyd at the beginninge that the foundacion of Christendome is the fayth whyche so fewe peopel haue: and vnderstande not what the faithe is. We

thinke

thinke that when we beleue that God is God, and can oure crede that we haue the faith that a Christen is bounde to haue. The deuell beleueth also that there is a God, and one lyke euerlasting and one hell, but he is neuer the better for it. Yea and he trembleth alway for this faith, as saith saint James. The deuels beleue and they tremble.

The deuylles faith lacketh hope & charity

Some man might axe what shall I then beleue. Thou shalt beleue then first plainly and vndoutedly that the father, the sonne, and the holy goste, is one: only God. And this thou shalt not desyre to vnderstand howe, nor busy thy selfe moche therin: for this is not the principal that we must beleue: Our faith lyeth not principally therin. For this likewise beleued the wycked spyrytes as is sayde before and are nothing the better therfore. There is yet an other faith, whiche Christ so moche requyreth of vs in the gospell, and wherunto also saint Paule almost in all his epistles so stroungly exhorteth vs. That is that we must first beleue the gospell. When oure lorde began first to preach he said (as reherseth saint Marke) haue repentaunce and beleue in the gospel.

Wherch not ye secrets of god

To beleue the gospell: ys to hope for remission of sinne by Christe.

Thou mayst axe me, what thinge is the gospell? It is a good and joyfull message or glade tydinges. For it is newes of the fauor, grace, mercy, and goodnesse of God towarde vs. It is (I sey) tydinges that God hath taken vs to mercy, and therfore songe the aungels when Christ was borne (as reherseth saint Luke) I shew vnto you greate joy, for this day is borne your sauioure whiche is Christe the lorde. In this gospell that is to say: in this message we beleue

A true descripption of ye gospell.

beleue certainly that God the father hath ſent hither his ſonne, for to bye vs agayn to enfraū chiſe vs, and to delyuer vs from the deuyl, to whome we were made ſubiectes and ſeruaun tes, bi the ſinne of our fore father. We coulde not helpe our ſelues, becauſe we wer ſeruaun tes and bond. None of vs was abyl to ſatiſfie for vs For we were all likewiſe ſubiectes. As ſaith Saynt Paule vnto the Romayns. Thei haue all ſinned, and haue neede to the grace of God. It was nedefull then that he that ſhould ſatiſfie for vs ſhoulde be without ſinne wi thout ſubiection or obligacion. And no ſuche pa tron or mediatoure was there founde in the worlde. Then this one thing was of neceſſite, that other we muſt abide loſt for euer, or it be houed that god ſhoulde be made man. So hath our God almighty had pitie and compaſſiō on vs by the great loue that he had toward vs ād hath ſent his onely ſonne Jeſu Chriſt. As wri teth the prophet Hieremy ſaing: I haue loued them a perpetuall charite therfore I haue dra wen the, hauing mercye. He hath ſente hym to thintent, that bi his death whiche he had not deſerued, he myght appeaſe God and ſatiſfie hym for vs. As wryteth Saynt Paule. All is of God, whiche hath reconciled vs vnto him by Chriſt made a mediator betwene God and mā and hath offered him ſelfe an oblacion for vs to his father, wherby he hath reconſiled vs a gayn and made oure peaſe And forbicauſe the deuell dyd ſet his hande vppon Chriſt to whō he had no ryghte, he hath ſo loſt all his ryghte whiche he had ouer vs. And ſo are we delyue red from ꝑ ſeruitude & ſubiection of the deuil

Roman. iii.

This opinion is not treue ꝑ God myghte haue redemed ꝑ world with out the death of hys ſonne

Hieremy. xxxi

ii. Corinth v.

If Chryſte be our peace ma ker and aduo cat, what nea de we ſeeke a nye other?

and

and belong vnto Christ. And by that the sonne of God is now made man, he is also made our brother. And if we be his brethren, we be also enheritors with hym of the glory of his father. As writeth saint Paule vnto the Romayns, saying. If we be children we be also heyres with Christ. And we haue as mothe & as great right to heauen as Jesu Christ hym selfe. For Christ is the sonne of God, & so be we, reserued, that he is a sonne naturall, and was for euer without beginning the sonne of God, But we be the children of God allonly by the goodnesse and grace of God, whiche he hath done to vs. As sayeth Saynt Paule. He had predestinate vs into an election of the children of God. Thē is it this comen to passe, that we muste beleue surely, that we be the children of God, & that God is oure father.

Romans. viii.

Christe is the naturall sonne & heyre of god and we by adoption and regeneration. Ephe. i.

Secondly thou shalt stedfastly beleue the wordes of God, that is to saye, that all that God hath sayde shal come to passe and be done without any faile. As did the faithfull Abraham whiche when God had promysed to hym (a thing impossible in all mannes reason) that he shoulde haue a sonne of his barayne wyfe Sara, of whom kinges of the people shoulde ryse, and that in his sede all people should be blessed (all be it that it was a thing agenst nature that a woman of foure score and tenne yeres olde shoulde conceyue and bere a childe) beleued vndoughtedly, and whē the child was borne, God (as farforth as could appere vnto mannes iudgemēt) working cleane contrary to his promise, commaunded that he shoulde slea him and make sacrifice of him. Abraham albeit

Genesis. xvii. and. xxii.

God breaketh nowe promyse þ euer he maketh. But in performyng them he worketh so cōtrary to the fleshly wysedome, that þ carnall mā would vterly dispayre of the thynge promised

it that all carnall wysdome woulde haue perſuaded him to haue diſpeyred in the promeſſe, neuer doubted but was all ready to do it, beleuing ſtedfaſtly that it ſhoulde rather be poſſible, that his ſone ſhoulde riſe againe frō death rather thē the worde & promiſe of God ſhoulde not be true. So ſtedfaſt and ſo certayne muſte we ſtande vnto the worde of God, ye and all though it were ſo, that al men aungels and deuels woulde perſuade vs to the contrary, we muſte beleue ſurely that the worde of God is true, and that he will fulfil al that he hath promyſed. What thing hath God promiſed vs? he hath promiſed vs his euerlaſtinge lyfe, ſaying: repent the kingdome of heuen is at hand. And in another place: whoſoeuer ſhal beleue & be baptiſed ſhal be ſaued. He hath alſo promiſed vs to vs remiſſion of al our ſinnes as ſeyd ſ. Peter ſpeaking of Chriſt to Cornelius the centurīō. To him (ſaid he) geue al the prophetes witnes, þ through his name ſhal receiue remiſſion of ſinnes al that beleue in him, that is to ſay, þ al thei þ with entire courage forſake them ſelf & put al ther truſt in the grace & mercy of hym ſhal haue remiſſion of al their ſinnes. Moreouer he hath promiſed vs þ we ſhalbe the chyldren of God, as ſayth ſ. John, He hath gyuen to thē power to be the childrē of God, to them þ beleue in his name. All this muſte we beleue ſtedfaſtly, although that we thinke it impoſſible after our workes & ſinful lyfe. We alſo ha a parfect courage do put all our truſt in God, as did Abraham for as ſ. Paule writeth. Abrahā beleued God, and it was imputed vnto him for righteouſnes. Then when with a parfect courage,

Heauen & erth ſhall paſſe but the worde of god ſhall not paſſe tyll al be fulfylled Mathew. xiiii. Marke. xvi.

Act. x.

The true deſcriptiō of beyfe.

John. i.

Rom. iiii.

courage, we do so put all oure trust in God, and in his promyses it is impossyble that we shoulde perisshe. For he hath promysed vs his lyfe euerlastyng. And for almoche as he is almightye and maye all thing, he may wel holde to vs that he hath promysed. And in that, that he is mercyful and true he wil holde to vs his promys if we can beleue it stedfastly, and put all oure trust in him. For as (without oure merites) he hath made vs his children, and heyres vpō the font of baptisme, so may he lykewise gyue to vs, that thyng that he hath promysed vs, if we can onely trust in him, albeit that we haue not deserued it by oure workes.

Note. it is not possible þ the electe of god shoulde perish.

Therfore be not discomforted nor despeare for thy sinnes thoughe thou haste not deserued by thy good workes, that. God hathe made the his heyre. For as sayeth saint Paule: By grace are ye saued bi faith and that not of your selues. And agayn: It is the gifte of God and cometh not of workes, lest any man should bost him selfe. For when we were yet sinners, and before that we haue done anye good: Ye whē we were yet his enemyes he hath not spared his owne sonne but (to make vs lykewyse his children and heyres by him) hath deliuered him vnto death, to make satisfaction for oure synnes, to pruchase vs pardon & forgyuenesse to make vs one as he is in Christ, and Christe in hym, that so we in God and Christe, myght be one, that the world may know that he hath loued vs as he hath loued Christ that there as he is we maye be with him that we may se his glory whiche he hath gyuen him bicause he loued him before the worlde began. Here mayst thou

Ephes. ii.

Rom. viii.

If the workes of Christe bee our instruction: why dooe wee not loue our enemies? John. xvii.

thou se (if thou canst beleue it) that it is God that iustifieth, who is it then that shall condempne, who shall lay eny sinne to the charge of goddys elect, syth Christe is dead for oure sinnes, and risen agayn for oure iustyfycacyon whyche also sitteth at the ryght hand of God the father and praieth for vs.

Christ is spoken of the manhod of Chryst for, in the godheade he is equale with the father.

Beholde what a feruent occasion God hath gyuen the to loue hym, when thou were yet his enemye. Wherfore let no tribulacio, anguisshe, persecution, feare imprisonement, hunger, nakednesse, nor swerde, seperate vs fro the loue of God. Wherfore if any wolde discomfort vs (be he Angell or deuel) let vs not beleue him for the promises of God may not be distroyed If thou canste surely, and stedfastly beleue in God, he wil hold his promise. He hath swore to vs, to thintent we shoulde beleue hym. But if thou beleue hym not, and if by thy synnes thou comest in dispeyre, God abideth stedfast in his promise, but thou holdest not thy faith: As sayth Saint Paull to Timothe. I faithfull word for if we be dead with hym we shall lyue likewise with him. For God hath bound him selfe to vs: and forbecause of his promyse he owith vnto vs heuē, in case that we beleue hym. But if we beleue him not he owith to vs nothing. Rede all the Euangelistes throughe, & ye shall not fynde that our Lord Iesu christ hath so moche exhorted vs to any thing as vnto faith; nor that he hath so muche hated and reproued any thing in his disciples as incredulite. As it is wryten in Saint Mathewe in the xiiii. Chapter that whē Saint Peter went vpon the water and doubted. O thou of litell faith

Let vs cry vnto the lorde, lord helpe our incredulitie.

M. Timot. ii.

faith (sayde Jesus) why diddest thou doubte? Also to the paralitike (that is to say a mā like of the palsy) beleue sone thy sinnes be forgeuē the. And vnto the woman labouringe of a bloody syxe. Beleue doughter thy sinnes are forgyuen the. And vnto the father of the possessed in the .ix. of Marke: If thou couldest beleue all thinges are possible vnto him that beleueth: and vnto thappostles which could not cast out the deuell from the same possessed: O generation without faith howe long shall I be with you Hereby mayst thou lightly knowe howe many tymes oure lord Christ hath reproued his disciples of their infidelite. And Moses could not bring the people of Israell into the land of promyssion, because he gaue not the glory to God and that he began to doubt of God to thintent that hereby we myght knowe that alonly one stedfaste faith and truste in God maye bringe vs vnto the land of promission of the kingdōe of heauen: As it is wrytten Deuteronomyon. Where the prophete Moyses saith vnto the people of Israell. Thou shalt not enter into the land of promyssion because of thine owne righteousnesse and the equytie of thine hert: but because that God will fulfyll his worde whiche he hath promysed by othe made vnto thy fathers Abraham Isaac and Jacob. And therfore is it called the land of promission: for that we be saued cometh not thorow oure good workes: but that oure God hath so promysed. And we must stedfastly and without doubt beleue þ God will gyue power vnto his wordes as farre furth as wyth a parfecte courage we beleue in him. For God hath bound himselfe vnto

Math. ix.

No maruayle though Christ do so ernestly rebuke incredulitie, for wt oute faythe, Christ taketh no place. For by fayth only are we made partakers wt Christ.

For as muche as God cānot dissemble, hee muste needes performe all that he promiseth for his owne truthes sake.

to vs and hath promysed vs that he wyll gyue vs the euerlastynge lyfe. For he desyreth nothing but oure healthe. As he teacheth vs that we shall goo vnto hym. For he shall heare vs graciously and is prompte to helpe vs in all our sayinge. And what soeuer we are in that will I do. And he is redy at all houres to forgeue vs oure synnes when we haue repentaunce: As saith the prophete Ezechiell. If the wicked tourne him selfe from his sinfull lyfe to rightwousnesse he shal liue and not dye: and I wyl no more haue remembrāce of the iniquite that he hath done. And saynt Paule vnto the Romaynes. All they that beleue and truste in him shall not be shamed. And Johel the prophete as recyteth sayncte Paule: All they that shall call one the name of God shalbe saued. That is to say they (that by a stedfast faith abyde vpō God as did the good theefe that was crucified with Christ whiche when he with a stedfast beleue had called vppon Christe was answered: this daye shalt thou be with me in paradise. And as did Marye magdaleyne to whome it was lykewyse sayde, thy fayth hath saued the goo thou in peace) shalbe saued.

Learne what it is to call vpō god.

Thirdly we must also beleue that God desireth none other thing but our health. And therfore what soeuer thinge happen to vs here be we in health or in disease, riche or pore, honoured or dispised, noble or vnnoble, a lyue or dead we shuld alweys be cōtent what thing soeuer God sende knowynge certaynly that nothinge commyth wythout the wyll and sufferaunce of God, for if it so be that one lefe falleth not fro the tree and that a sparowe or a flie descend

The true christian herte is thankefull to god in al thynges.

not

not on the erth without ꝑ wil of your father: Howe moche more cometh there nothynge to vs without the wil and suffraunce of god? As wytneth saint Mathew, where our Lord saieth be not .ii. sparowes solde for a penye and none of theim doth light on the ground wythout your father? The whatsoeuer thing God send vs let vs receyue it yelding to him thankes with good hert: as dyd Abraham whyche forsoke his countrye and his land as it is writen in the boke of Genesis where God seyd to Abraham: go out of thy cõtrey and out of thy lynage, and go into the land that I wyl shewe the: whyche also was redy to kill his welbeloued sone Isaac. Now seyng that we be the children of Abraham. As saith our Lord in s. John If ye be the childrē of Abraham, do the workes of Abraham. And therefore muste we beare all thinges patiently, and with good will whiche God will that we shal suffre and beare. For if he knewe that they were not conuenable & profitable for vs, he wolde let them not come as death, warre, pestilence, pouertye, malady, aduersitie, persecution, discomfort for oure children: losse of oure temporall goodes: finally the verye death. For saint Paule saith Whether we lyue or dye we are alwayes the Lordes. And therfore the Christen shall not be troubled for none suche thinges but shalbe rather joyfull as were thappostels whē they had thought worthy to suffre any thing for Christe. For it is a sure token that thou art ꝑ chylde of God if thou haue patience. For it is writen by saint Luke in the Actes of the thappostles that the Appostles were reputed worthy to suffre

Marke.x.

If Abraha had not ben prest & redy to doo all theke thynges he had declared himself to be vnthankful.

Roma.xii. Cast all youre care vpon him he shal prouide for you, seke you the kingdome of God and the iustice therof.

Actes.v.

dishonour before the world for the loue of God

Thynche not therefore that the doctrine of theym whiche be imprisoned, burned, or suffer other deth for the truthe, is euyll: for these troubles be the signes of the true disciple of Chryst.

Iohn.xv.

Although ryches, prosperitie and health, be the blessynges of God to the godlye: yet are the same the sygnes of gods wrath in the vngodly.

Hebru.xii

Apoca.iii.

And God hath promysed nothing els to his disciples in this world but payne and tribulacion as Christ saieth in saint Iohn Ye shall wepe and lament, and the world shall reioyce, and ye shall be in prison, gayn in the world ye shall haue tribulacion but be of good chere, for I haue ouercõe the world.

And there is not a more certeyne signe that a man shalbe dampned thē when he leadith here an euell life and hath alwayes prosperite. For this prosperite shalbe his paradice. On the contrary part there is not a more certeyn signe of euerlasting helth then when a man liueth iustly, and hath alway aduersitie: for that is it that God sendeth vs for oure sinnes and oure purgatory: for so to make open his glory in our patience. And therfore shall the Christen alwaies more reioyce when he suffreth aduersytie and tribulacion then when all thinges come prosperously vnto him. For prosperitie in an euell life signifieth commonly that God hath reproued the persone. And it maketh him to forget God. But aduersite signifieth comōly that God loueth the persone: And the persone is warned by trybulacion and sufferaunce, to call vppon God for socour. For as sayth saint Paule him that God loueth him doth he chastise. And he scourgeth euery chylde that he receyueth. For what is the chylde that the father doth not chastise. And if ye be out of the disciplyne and chastisemēt of the which al the childrē of God haue bene partakeres, ye are then bastardes and not sonnes. And in thapocalips speaketh God and sayeth: as many as I loue I rebuke and chastise. Also Salomon in the Prouerbes sayeth:

t heym

theym that the lorde God loueth he rebuketh. Therfore let none be sory when tribulation, malady, pestilence, or also the death itself cometh, But let him always accord his will to the will of God, and suffre pacientlye and joyfully knowing for truth, that it is al the good father And let him thanke him that it pleaseth him to make him, worthy to suffre any maner tribulacyon for his sake as dyd Job and Tobias, and many other. For without doubt God knowith what thinge is healthfull for vs. And he that murmureth and grudgeth agaynste God in tribulacio is not a Christe, For he beleueth not that God gouerneth and entreteth him for his health. But what are we oughte els then earth in the handes of a potter? As saith saincte Poule in this maner: O man what arte thou that doest this murmure against God? may the pot saye unto him that made him why haste thou made me on this facion? Nay. And as the potter may make suche a pot as he will of the earth, so be we in the handes of God. And we muste be content with all that God will do with vs, for we be his, whether we liue or die saith saincte Poule. For this saule he, that with a stedfast faith suffereth and endureth pacientlye all thinges and tribulacions is a christen. And this is the faith and the stedfaste stone vppon the whyche the christentie is founded. For in this doing we beleue and trust stedfastly that God is our father and that he will not forsake vs; albeit that nowe he da here chastise vs for as I haue sayde, there can be no more certayne signe that god loueth the. Then when sorowe and tribulacion happeneth vnto the, For al-

Pro. iii.

The glasse of patiente.

We do oft tymes desire thynges healthefull perite whan the contraries were much better for vs Roma. ix.

Romam. iiii.

Try all theym that bee called christians by thys rule, and you shal fynde that there bee many realeyse fewer herted

the scriptures of the newe testament promyse vs here nothing but sorow and sufferaunce.

Of the most certayn waye to come to saluacyon. Chaptre. v.

THis must euery Christen knowe that none sins the tyme of Adam vnto this day hath deserued or shal deserue euer lastyng lyfe by his good workes: as wytneth saynt Paule vnto the Hebrewes. The lawe hath brought nothynge vnto perfection wherfore all they do erre that thinke that then they shalbe saued when they haue done many good workes. And like wise all they that thinke that they shalbe dampned when they haue done no good. For good workes make no man certeyne that he shalbe saued. And he that hath done no good is not also certeyne that he shalbe dampned. The workes cā gyue no maner certeyntie. For the Pharisey that had done moche good whyche looked for greate reward of God was reproued & despised. As wyteth sainte Luke where the pharisey thanked God that he was not as other were extorcioners, vniust, aduoutrers, nor as the publican was: and boasted him selfe of his good workes. And the publycan that had done no good and confessed meekely his sinnes was of God receyued vnto grace. For this cause to thintent that euery mā maye knowe that God hath no nede of ouer good workes for to saue vs, with all I will declare here first how we be iustified & obteyne heauē.

First we must knowe that by the originall sinne we were made subiectes and seruaūtes vnto

Hebrues. vii. The perfectiō of the lawe is to condepmne all the worlde of synne.

Onely faith is the certifier of the conscience.

Luke. xviii.

This original sinne is ꝑ poysen that remayneth in vs thorowe the sinne of Adam.

vnto the deuell, and none in the worlde mought helpe vs for all mankinde was dettoure vnto God. And that worse was we dyd not knowledge our misery nor are sorcoure of God. The when there was no cõfort nor meane to helpe vs & to deliuer vs agayne from the subiection of the deuell: Our God almighty by his greate mercy & goodnesse of him selfe hath willyngly suffered that his onely begotten sonne Iesu Christ was made mortall man for vs to thentent þ by his death which he had not deserued he might bye vs agayne and delyuer vs frome eternall death wherunto we were all subiectes As writeth saint Paule sayng. If it be so that by the sinne of one man, that is to saye, of Adam, death hath regyened vppon many, mothe more the grace of God and the gyft of grace of one man Iesu Christ aboundeth vppon many And vnto the Ephesians. Blessed be God father of oure Lorde Iesu Christe whyche hath blessed vs with a spirituall benediction bi his sone Christ. Thus is this grace comen wholy to vs from God of his goodnesse and not by oure merytes, or good workes For we dyd not acknowlege oure bondage and subiection nor dyd not ones desyre to be delyuered from oure mysery.

That benefyt which is shewed in the extreame neade is most acceptable.

Roma. v.

Ephe. i.

Then for asmoche as the deuell dyd set hande vppon Christ, to whome he had no right forbycause he hade not synned Christe hath gotten ryght vppon vs agaynste the deuell and hath made vs fre and delyuered vs and we be made his heyres and all his glory is ours: as sayne Paule doth largely declare in all his epistels. This hath God gyuen vs without our deser-

Noo, we lyued as men retoryng in wickednes.

God doth the conquere & triumph when he seameth to the worlde to be cõquered and ouercome.

uyng

Jhon.i

uing: we neade not to laboure for these thynges For we haue all this alredy. As witnesseth saynt John saying: Beholde what loue the father hath shewed on vs that we shoulde be called the children of God. And in the same chapter. Sayeth he. Dearely beloued nowe are we the chyldren of God. This health hathe God geuen to vs wyllyngly, by hys sonne Jesu Christ.

For Jesu Christ is become mā to satisfie vs to his father for vs: to make oure peace with his father. And as writeth Saynt Paule vnto þ Romaynes, saying We be iustyfied frely by the grace of God and by the redemptiō which is in Jesu Christ. So is Christ made a mediator and a peace maker betwene God the father and man. As sayeth saynt Paule vnto the Hebrewes: he may make theym safe for euer that come vnto God by him: he is allwayes lyuing for to praye for vs. Such an high priest it becometh vs to haue which is holy, harmles, vndefiled, separat from sinners and made higher þ the heauens. And by his death it is graunted vs that we be christen and þ childrē of God. Ly-ke wise teacheth saint Paule saying Ye are all the children of God by the faith whyche is in Jesu Christe. And for asmoche as Jesu Christ is made man he is also made oure brother. And seyng we be his brethern we be also heyres of his glory which he hath with his father: as sayeth S. Paule vnto the Romaynes. Whiche hath not spared his owne sonne: but hath geuen him for vs all: howe shall he not also geue vnto vs all thinges with him.

Romans iii. We cā nether deserue so much of god that we oughte of ryght to be iustified for our deserte: neyther canne we make a sufficient recōpēce to god for our iustification. Hebrues. vii. Galathiās iii Oh treasure a boue all treasures I meane the vnfayned fayth in christ which maketh vs the sonnes & heires of god Romans. viii.

We be then sure that all þ is Jesu Christes

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is ours if we can beleue it. Some man mought demaunde. Hath God the father wyllyngly gyuen vs al this: hath none deserued it? No truly. None hath deserued it. None by his deseruyng or good workes hath enduced God to do this. But he hath done of him selfe, and by his greate mercy: as sayeth the prophete Ieremye In a perpetuall charite I haue loued the And therfore haue I had compassion on the: haue taken the to mercy. And Jesu Christ sayeth in the gospell of sayn. John. God hath so loued the worlde that he hath gyuen his only begotten sonne, to the intent that whosoeuer beleue in him shoulde not perish but haue euerlasting life As write th. S. Paule. If a lawe had byn gyuen whyche myghte haue iustyfied, the iustyce shoulde haue bene truly of the lawe: But the scripture hath concluded all vnder synne to the intent that the promyse should be gyuen vnto the beleuers by faith. And vnto the Romayns. If God be for vs who is he þ may be againste vs: as though he wolde saye: None. For we haue receyued all thing of God with his sonne. But what thing haue we receyued? this lybertye from the subiection of the deuell that is remission of all sinnes, that is the ioy and glory of the euerlastinge lyfe. And this hath God gyuen vnto vs by hys sonne. As sayncte Paule sayth vnto the Hebrues. The bloude of Christ whiche by the holy ghost hath offred him selfe without spot vnto God hath clensed oure consciences from mortall workes for to serue vnto the lyuynge God. And therfore we haue no nede to labour by oure good workes to get euerlasting lyfe, for we haue that allredy: we be

Ieremy. xxx

Jhon. iii.
In this is declared the inestimable loue of God towardes vs.

Gala. iii.
The profit we receiue of the lawe is knowledge of oure synne, as for redemptiō we fynde none therin

Rom. vii.
What treasure is to be compared with libertie.

Hebrues. xi.
God hathe ordeyned good workes for vs to walke in,

all

But when we haue doone all that is cõmaũded vs, then are we as vnpro-fitable seruãtes and haue deserued nothynge.

Gala. v. Christ wilbe a whole sauiour and nedeth not our helpe in iustifyng vs.

al iustyfyed we be al the children of God. God hath gyuen vs al this of him selfe without our deseruing. Some man myght say. I wyll also do some what to the intent that I maye be so moche the more certeyne to be saued. All they that saye so: and all they that thinke that their good workes healpe anye thinge or profite for to get the gift of saluacyon they blaspheme agaynste God, and robbe God of his honoure and speake agaynste the myght and goodnesse of God As wryteth saint Paule. If ye be circumcised Christ shall no thynge profyte you. That is to saye: if ye put any trust in the lawe or in any workes Christe shall not healpe you. And yet saith saint Paule in that same Chapter. Who soeuer wyll be iustyfyed by the lawe is fallen out of the grace of God. Howe maye the wordes be more cleare. Wherfore all they blaspheme agaynste the diuine puissaunce that wyll any maner waye deserue by theyre good workes. For this cause we must do oure good workes alwaye by loue to the profit of oure neyghbour: not for the necessite of our health for by Jesu Christ be we made sure of the euer lastinge life, as it is before saide. They that by theyr workes wil satisfie vnto God be against God, as though God were not puissaunte enough of him selfe without the healpe of oure workes for to pardone vs oure sinnes, and as though the passion of Christe were not vertuoule enough without oure deseruinges for to helpe vs to come vnto heauen. Therfore (saye I) we must alonly and wholi trust in the grace and mercy of God, and not in oure workes or elles Christ shall no thinge profit vs.

¶ Howe that by the onely grace of God, and by nothing elles we be saued. Chapitre. vi.

NOwe might some man saye, I knowe well that God is mightie ynoughe to saue me without my workes, but I can not tel whether he will do it if it be not that I liue therwith al rightuously. Paraduenture my good workes shal enduce him to make me rightuous and to saue me or els he woulde not do it. All they that so saye or thinke (as I haue said) blaspheme a gainst the goodnesse of god, as though god were not of him selfe merciful and good ynough, except he wer first stered vnto merry by our workes. Not withstanding that saint Paule sayth that the promesse was not made vnto Abraham bi the lawe but by the iustice of ꝑ fayth. And seing also that of hys proper nature he is nothynge elles but goodnesse & mercy, as he hath alwayes taught & shewed when he was teaching in the worlde for he hath neuer dispised nor leaft none dis cõforted of anye thinge that anye hath requyred him but onely such as woulde not beleue.

That man beleueth not wh che doubteth in the promyse of God, yea r ther they bee blaspheme.

God is not v constante lyke as man is, that we myghte v oure workes ster hym to merry, contrary to hys promesse.

Wherefore thou muste knowe once for all that by the onely grace of god we be saued And god will not that thou put thy good workes or thy iustice with his pretending to helpe him by thy workes, for he will do it alone and will haue no maner helpe. For he hath no nede of the counsel nor of thy dedes nor of the workes nor of the iustice of anye other. For sayne Paule sayeth: By grace are ye saued thorowe fayth and that not of your selues for it is the gift of god and cometh not of workes lest any mã shulde bost him selfe How were it possible

If we oughte not to heap vp good workes to the intente they shoulde healpe to oure iustification: what shal our wyl workes, & oure owne inuentions doe? Ephe ii.

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to speake it more playnelye: and vnto the Romaynes: Being iustified by faythe we are at peare with god. And sayne John saieth: He is the reconciliacion for our synnes. The death of Jesu Christ and his iustice be vertuous ynough for to take awaye all the synnes of the worlde. Nowe might one demaunde, whi wil god iustifie vs and so saue vs of himself: god doth itto thintent that he may make his goodnesse and mercy vnto vs more clere, and more open. As writeth saint Paule vnto the Ephesians: God that is ryche in mercye thorowe the greate loue wherwith he loued vs euen when we were dead by synne hath quyckned vs with Christ for to shewe in tyme to come the exceding richesse of hys grace & kindnes towarde vs thorowe Jesus Christ. Here seest thou by these wordes the cause whye god will do it alone: for if god should iustifie vs and shoulde gyue helth because of oure workes, he shoulde not do it by his goodnesse, but oure workes had deserued it: and so should we not nede to thanke God therfore but mought ascribe it to oure selues: and vnto oure workes. But saint Paule & al the prophetes do teache vs that we be iustified & haue gotten health by the onely grace of God and not by oure deserynges for we haue none. And as god wyll that we do not thanke laude or loue other then alonely him: so lyke wyse will he not that wee serche elswhere or of any other health but of him onely for god wil be oure health, and oure saui- oure alone, and he wyll not that we searche els were comforte but in him and of him, and not in oure selfe nor in oure good workes. And for

Rom. v.

1. Jhon. i

Our nature is such that if we myght deserue any thing at al we would ascribe ꝑ whole to oure owne merites.

So should we destroye God for we shoulde deny hys goodnes and mercy whych is hym selfe.

Syth we fynd no parte of redemtion in our selfe or anye other then onely must we nedes thanke, laude, and loue hym onely.

for this cause this writeth S. Paule vnto Titus But after that the kindnesse and loue of oure sauioure appered vnto man, not of the dedes of ryghtuousnes which we haue wrought but of his mercy he hath saued vs by the fountayne of the newe birth and with renewing of the holy goost whiche he shed ouer vs abundauntly, thorow Iesus christe oure sauiour. And therfor whosoeuer thinketh to haue deserued the kingdome of heauen by his righteous life, he robbeth god of his goodnes for god hath freely iustified vs of him selfe, & oure lorde him selfe hath sayd in the gospel of S. John, Non: may come vnto me except my father that sent me drawe him. And in an other place without me ye can do nothing, and god spake by the prophete Oseam O Israel thy perdicio cometh of thy selfe, alonely of me cometh thy healpe And sainte Paule vnto the Romaynes. The euerlastinge lyfe is not his that will or that renneth after it, but it is in the handes & will of God to geue it to whome he will by his mercy.

Titus.iii

Ephesi.ii. God to deck ye our selues. Iohn.vi.

Iohn.xv Ose.xiiii.

Roma.ix

Therfore erre al they that thynke that God oweth to them the euerlasting life, or that they haue deserued it when they haue done many good workes, for that thing that God only geueth to whō he will, that woulde they take frō him, and plucke it out of his handes, they yeld no thankes vnto God as dyd S. Paule vnto the Colossians sayinge: we geue thankes vnto God the father which hath made vs mete for to be partakers of the inheritaunce of saintes in lygh þ which hath delyuered vs frō the power of derkenesse, and hath translated vs in to the

Collos.i Learne at the elect vessell of God, to rēdre thankes for your saluatiō

the kingdom of his deare sonne, in whom we haue redempcion thorowe his bloud, that is to say forgeuenesse of sinnes. Suche people get lest of all and are manye tymes reprobate, and forsaken of God. as the Pharisey whiche rehersed vnto God his good workes as though he had not knowē them. But if thou wilt haue the kingdome of heauē I cōsel the that thou trust nothing in thy good workes, but that þ be exercising thy self after thy power in dedes of charitie and mercy toward thy christian brother. Do as our Lorde teacheth in the gospell saying: when ye haue doone all that to you is commaunded, yet saye ye, we be vnprofitable seruauntes. Such humble opinion & sealynge must a christen haue if he wylbe saued. For (as S. Peter saith) God resisteth alwaies þ proud but vnto the humble he geueth grace. For god loueth muche more a sinner whiche humbleth himself arysng mercy, then one that thynketh that he is holy, & that he hath done many good workes exaltyng himselfe in them & thynkyng that God oweth to him the kingdome of heauen, because of hys good workes. For (as I haue sayed) God will saue none for hys good workes, but he wyl saue vs all by hys mercy: to the intēt that to hym alone and to his name may be geuen al glory prayse and grace, & that al the world may prayse and exalt the goodnes and mercy of him alone. For S. Paule sayth þ the righteousnes that cometh of God is declared without the fulfyllyng of the law, and for this cause God suffred none to come into euerlasting life before the coming of Iesus Christ, neither Abraham, Isaac, nor Dauid. For (as S. Paul

Luke. xviii. Marke the rewarde of the worke bosters and lerne toget he kyngdome of God.

Luke. xvii.

1. Petri. v.

He is a phlsiti on to none but suche as feale the selues sick & seke to hym for medicine.

God is a gelous God and wyl not gyue his glory to a ny other. Roma. iii.

Paul sayth) thei all haue sinned and lacke the prayse that is of valure before God. And this he would also to the intent that both thei & we should al so know that al thei that haue obtained or shal obtayne health haue & shal optayne it, by the death of Jesu Christ and not by their righteousnes or workes. For if anye myghte haue bene saued by his workes, Abraham and Dauyd had come to heaue before the comyng of Jesu Christ. But God would it not, to the intent that we should know that al our healthe lieth in the death of Jesu Chryst, which by his mercy he hath suffred for vs. Ther is none other way for to come to euerlasting life but by Jesu Christ crucifyed for vs. And therfore we must put all our trust in God alone, we shall take al our comfort of God only calling vpon his mercy in this maner. ☞ O dere Lord god almyghtie, I poore synner confesse before thy deuyne puissaunce, that by my synnes I haue deserued the euerlastyng death of hell by thy great iustice. But alwayes I take hope & comfort in thy godly promes wherby thou saydest in the gospel: He that beleueth in the Sonne of God shal haue euerlastyng life. For this cause I poore synner come toward the dere Lord Jesu Christ which art the only fountain of mercy not trustyng in my good workes (which be but stynkyng before the) nor in anye worldlye thing but only in the alone: for thou alone art the way the truth and the life. And I pray the that vnto me poore sinner thou wylt doo thy grace and mercy. Amen. So shall the christian humble hymselfe and vnderstand of hymselfe and of his good workes. For (as sayth Esay)

Rom. iii.

A godly forme of confession worthye, yea necessarie, to be dayly vsed of all christen men.

Iohn. iii.

all

Esais lxiiii.

Esaye.lxiii. ¶ precious iu-stice that ꝑ pro-phete of God cõpareth to so vile a thynge. Romans.xi.

al our iustic eis as it were ꝑ cloth of a womã lustryng the floures, God hath saued none by his workes but only by his deuine grace & mer-cy. As teatheth S. Paul: ye are saued by grace through faith & that not of your self. And if it be by grace (as saith S. Paul agayne:) then is it not by the deseruing of workes, for then were grace no grace. Herby maist thou perceiue that God wil that our health com of his grace and mercy & not of our deseruinges. For if any may deserue heuẽ by his workes then is it no grace or gyft of God: but it is det & wages. And then God himself geueth it not vnto vs: but we get it as seruauntes serue for wages. And that cã be by no meanes, for S. Paul teacheth vs in ma-ny places that we be iustified & haue obtayned health by the grace of God & not by our good workes but by oure fayth. For it is a gyfte of God & not hire or wages for labourre: to the in-tent that we should not glorye that we had sa-ued our selues. For S. Paul saith: whẽ we were dead by synne, he hath quickened vs wt Christ. Wherfore, we shal not glory in our selues, but in God alone. For God wil not that we serue hym for wages as seruauntes. But he wyll ꝑ we shal loue hym as children their father: and that we serue him by loue without deseruyng anye thynge but to please him. For he hymself hath sayd to his Apostles: I cal you not nowe seruauntes, but frendes. And Christ hath said by the Prophet to his heauenly father: I wyll shew thy name to my brethren. And agayne, to his apostles. Cal ye no man father on ꝑ earth for ye haue one father in heauen. And therfore hath Jesu Christ not learned vs to pray. Our

The mayster theweth no mercye to hys seruaunt whã he payeth hym his wages but when he forge-ueth hys treſ-paſſe. Ephe.i.

Thys loue hath no seruil feare in it Jhon.xv. Pſal.xxi.

Math. xviii.

Lord

Lord which art in heauen: but our father, so we be his children, and if we be the children of God we be his heyres, as sayth sayntt Paule. Math. vi Romans. viii

¶ To whome the grace of God is gyuen. Chaptre. vii.

One myght aye: Is this grace of God gyuen to euery body? Naye, but it is gyuen to all theym that beleue. And all they that beleue in Jesu Christ in suche maner as we haue before declared, & shal declare more playenly, they be the children of God, as wryteth sainte John in the gospel saying. Vnto as many as receyued him gaue he power to be the sones of God in that they beleued in his name And as sayeth saint Paule, He that cometh to God muste beleue that he is God and that he is a rewarder of them that seke him. Therfore we haue sayd that all the newe testament doth teache vs principyallye none other thynge but sayth and truste in Jesu Christe. And therfore the sayth is the foundation of Christendome. For thys cause if thou wylte that the pas you and grace of Christ bee to thy soconre and profit it behoueth that thou beleue him stedfastly wythout anye maner wauerynge to the intent that thou knowe that it is al grace, and not deserving and that the wordes and promyses of God be verey certeine and true. For God hath called vs his children as sayncte Paule sayeth: Because that ye are sonnes, God hathe sente the spirite of his sonne into oure hertes crying Abba father. Then arte thou now no seruaunt but a sone. And if thou be a sone then art thou also heyre of God by Christ, and so be we delyvered from oure sinnes and from the bondage of

Grace is here taken for mercye.

Jhon. i

Hebrues. xii. Learne to come to god. Whatsoeuer is not set on the foundation can not continue.

If thou doubte thou hast no sayth.

Gala. iiii. Not a seruaunt worthyng for hyre, but a sone doyng al thing for loue.

of the deuell: and made heyres of the kingdom of heauen by the benefite of Jesu Christ.

He beleueth in God that putteth all his trust and hope in God and in the mercye of hym, lyuing after his power accordynge to the rule of charite, hauing on maner hope nor truste in the world, in his good workes or good lyfe, but alonly in the goodnesse of God, and in the merites of Jesu Christe beleuynge certeynely that God wyll holde to him that he hath promysed remission of sinnes and certaynette of euerlastyng lyfe. He that doth so is a true christen and beleaueth stedfastely that the wordes of God must nedes be true. Notwithstanding that accordinge to his workes he thinketh it a thinge impossyble. Neuertheless he beleaueth that he shalbe saued without deseruyng of any good workes rather then the wordes of God and al thinges that they do promyse shoulde not come to passe. As writeth sainte Paule of Abraham which beleued rather that his wife which was bareyne and out of thage of generacion should conceyue a childe rather thē the promise of God should not be fulfilled. And by this fayth was Abraham reputed iuste before God and not by his good workes. So behoueth it that euerye christen do, al be it that it seme to him impossible to be saued because he hath done no good, he shal neuertheless styke stedfastlye vnto the goodnesse and mercy of God: vnto his worde in suche maner that he doubt not in any thyng. For Christ saieth in Saint Luke. Heauen and earth shal passe but my worde shal neuer passe.

Of this fayth wryteth Sayn t Paule vnto the Romains. Whosoeuer shall call on the nā

of

Who so doth not endeuoure to lyue accordyng to ỹ rule of the gospell, beleaueth not in Christ.

Some will say this fayth is a bone reason, but in verye dede, it standeth with good reason that ỹ maker and gouernour of nature shoulde performe his promises agaynst ỹ course of nature. Luke. xxi.

Roman. x

of the Lord God shalbe saued. He therfore that calleth vpon him on whō he beleueth not that he maye healpe hym loseth but his labour. Therfore thou muste firste beleue in him. And then if thou call vpon him wyth suche a fayth as we haue spoken of thou shalt be saued. Of this faith speaketh also the prophete Esaie (as reciteth Saynte Paule the Apostle in the forsayd Chapter) All they that beleue in him shall not be ashamed. And agayne sainte Paule. If thou cōfesse with thy mouth that Iesus is the Lorde, and that thou beleaue wyth a perfecte herte that God hath raised Christe from death thou shalt be saued. And the word that Christe preached fyrst as reciteth Saynt Mark was: The tyme is full come: the kingdome of God is cuyn at hand repent and beleue the Gospel. Of this fayth writeth lyke wyse sainte Iohn and they be the wordes of Christ vnto Nicodemus. As Moises lift vp the serpent in wildernesse, euen so must the sonne of man be lyft vp that no man that beleueth in hym perysshe but haue eternal life. God so loued the worlde that he gaue his onely sonne for thentent that none that beleue in hym shoulde perisshe but shoulde haue euerlasting lyfe. And a lytel after, he that beleueth in him shal not be condempned, and agayn in the same chapter. He that beleueth on the sonne hath euerlastinge lyfe, and he that beleueth not the sonne, shall not see lyfe but the wrathe of God abideth vppon him.

The voice of thy crye muste come of fayth or elſe it is sin.

Romans.x.

Marke.i

Iohn.iii.

Thys Bralen serpent was a fygure of Christ.

This beleaue is suche fayth as is spoken of before.

By all these scriptures here mayst thou see that we be all the children of God, alonly thorowe faieth. And this hade God leuer promyse vnto vs because of oure faith then because of

oure good workes, to thentent that we should be so much the more certain of our health. And therfore saith saynte Paule, by faith is the enheritaunce gyuen that it myght come of grace that ꝑ promis might be sure & stedfast to all the seade, for if God had layd whosoeuer will do suche or suche workes shalbe saued we should euer haue ben inc:rteyn whether wee shoulde haue bene saued or not: we shoulde neuer haue knowen whether we had done good ynough to haue deserued the lyfe eternall. But nowe God hath promised it vnto vs bicause of oure faith, by his fauoure not by oure workes, to thintent that we be the more sure therof. For let vs beleue stedfastly and we may knowe for certen that we be the childrē of God. Not that we haue deserued it: but because he hath promysed it. And it must nedes be ꝑ the worde of God be true, for this cause if we haue perfit trust in God & beleue perfitly in him we shalbe saued. It was such a feith that S. Paule had whē he said: I know & am sur: that he to whō I haue committed and gyuē my gadge to kepe is myghty ynough to keepe it for me tyll that day. And againe: I haue fought a good batayle I haue fulfilled my course and haue kept the fayth, frō hēfforth is layd vp for me a crowne of ryghtuousnesse whiche the Lorde that is a ryghtuous iudge shal giue me at that day: Not vnto me onely but vnto all them whyche loue hys comynge. And saynt John saieth: Dearely beloued nowe are we the sonnes of God. And yet it hath not appeared what we shall be we knowe that when he shall appeare we shall be lyke hym for we shal see hym as he is.

Romans.iiii.

Faith only certifieth vs of saluation

ii. Titu.i.

ii. Titu.iiii.

i. Ihon.iii

We shalbe like hym incorruptible, and immortal, but not immense and incomprehēsible.

God is gyuen.

This fayth had also Saynt Martine at the houre of his death when he sayde vnto the deuell: why arte thou here thou bloudye beast, thou hast nought in me: the seede of Abraham shall receyue me. Thus Iacobs sayde had like wyse Saynt Ambrose when he was demaunded why he dyed he answered why thou E feare not death, the aduersary feareth.

For this cause muste we labour the death is more profytable. 1. Phil. 1.

before to dye and to be with God as dyd Saint Paul: thus to speake to fear death: for Iesu Christe hath ouercome death. Why flee you from place to place. And he hath slayne the death and hath destroyed the strength of death as watereth Saint Paul saynge: O death where is thy victorye? O graue where is thy bytynge? Death is swalowed and brought to nought by the victorye of our Lorde Iesu Christe. 1. Corin. 15.

O Lorde I commende my spirite into thy handes. Psalm. 30.

life, and death is to me aduauntage.

Thereby good workes

Chapter. viii.

Owe muste one ayde: where E helpes certaynly that I am a childe of God for I Iesu Christ hath satisfyed for me vnto his heauenly father, as reade ye Paule saythe: which hath grauen in my hart (I truste) a pure & cleane loue to all men. Therefore E I shoulde not to do any thing: that E knowe not to be good. Yea I shoulde not kepe the commaundementes of God: for what I E Paule answere ye reade what I E Paule (worketh by loue. Then when thou thynkest without doute that is to say: that thou arte the sonne of God, & that God hath forgeuen the synnes thou arte sure

hold nowe God hath made me his childe en=
heritoure of his glozye and brother of Jesus
Christ hath gyuen me pardon of al my sinnes
and I shall shortly be with him in the euerla=
stinge lyfe whiche he hath geuen me without
deseruing it, what thing shall I do agayne to
God by loue and kindnesse foz al this that he
hath gyuen to me: as sayth the prophete Da=
uid: what shall I yeld to God agayne foz all
that he hath giuen to me when any person spea
keth thus in hym selfe considering and behol=
ding the goodnesse and mercy of God, then co=
meth and encreaseth the loue of god in him by
the fayth bycause that he beleueth assuredly þ
god hath thus made him greate and riche And
after that the loue is thus entred and enchaufe
fed in the hert of the person it maketh hym to
suffre and beare al thinges and maketh him to
laboure to thinke and to do al that he thinketh
would please God, wythout regardyng any
thing but the loue of God as sayth S. Paule
Loue suffreth all thinges, loue doth nothing in
vayne and he that hath suche a loue toward
God: all that he doth is agreable to God: Yea
when he gyueth but a drop of water foz Gods
sake as wyteth saynt Mathewe. Foz loue in
God can not sinne, al that he doth is wel done
Foz the holy goost that hath put this charite
in vs can not do euell. And if of aduenture by
suche a good entent one dyd anye euell by er=
rour this euell shoulde by pardoned incontis
nent and reputed foz good by the good entent
and loue þ he hath towardes God. Foz Christ
sayeth in the gospell. If thyne eye (that is to
saye thyne entencion) be simple and applynge

to

I Godlye me=
ditation.

Psalmus. cxb

ii. Corin. xiii. I

Here may you
learne of what
force that loue
is which com=
meth of fayth.
Lyke as al the
wozkes that
be not done in
fayth be sinne
So are all the
wozkes that
ar don in faith
vertuous in
the syght of
God.

Math. vi

to good, all thy body that is to saye (all thyne operacion shall be lightened and good. And S. Paule sayeth: knowe that vnto theym that loue God al thynges worke for the best. All thei that are constant in fayth and charitie bee the children of God and please God. As witnesseth saynt Petre where he speaketh in thactes of the Apostles. Of a truth perceyue that God is not parcyall, but in all people he that feareth hym and worketh ryghteousnes is accepted with hym. For God needeth not our workes when he thus hath our hertes, albeit that such a loue cannot be idle.

Romans. viii.

God regarde
not the perso
but the fayth

This loue cometh into vs (as I haue sayd) by faith, when the person beleueth surly that he is the chylde of God. It needeth not that such a person be constrained to do good workes by anye commaundementes. For the loue of God dwellyng in hym cannot be idle. For loue (as sayth saynt Paul) suffereth long and is courteous, loue enuieth not, loue is not craftyng, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to angre, thynketh not euyll, reioyseth not in iniquitie: but reioyseth in the truth, suffereth all thyng beleueth all thynges, hopeth all thinges. Such a loue or charitie bryngeth a persone to good workes, & not good workes a person vnto such a loue, or to such a fayth & trust in God. These workes spryng out of faith & not faith out of these workes. For as I haue seyd fayeth bryngeth loue, and loue bringeth good workes.

Where fayth
is, lawes ar su
perfluous.

1. Co. xiii.

The tree mus
bee before th
fruite, if good
workes there-
fore be ye frui
of faithe, i
must nedes sa-
lowe that we
haue fayth be-
foze good wo
kes. &c.

Lyke as though there were a riche man without chyldren or heyres whyche myghte take a poore beggar out of the strete and make hym

his heyꝛe of hys goodes. Thys pooꝛe man bee-
yng thys made greate and ryche if he wolde be
thankeful (as becomith him to be) should ſeruе
his Looꝛde oꝛ maſter (whyche hade thus exalted
him and made him rich, truely and with greate
loue Yea and if he ones might knowe the wyll
of his maiſter, he would not deferre the doing
thꝛof till he were cõmaundꝛd: But he woulde
do all thynges by and by of his owne courage
foꝛ the charite oꝛ loue that he hath toward his
maſter without commaundement.

Beholde this pooꝛe man ſo exalted hath not de-
ſerued by hys wooꝛkes noꝛ by hys ſeruyce that
this ryche man ſhoulde ſo make him his heyꝛe,
but the ryche man hath made hym his heyꝛe of
his owne goodnes wythont þ the pooꝛe man
hade in anye maner wyſe deſerued it. And the
ſeruice that this pooꝛe mã doth afterward too-
meth of loue and kindneſſe. Foꝛ he knowith
and beleueth ſurely that he is heire of the good
ues of his Looꝛde befoꝛe that he do any ſeruice.
And ſoꝛbecauſe that he beleueth that the ryche
man will kepe promiſe with him, he beginneth
to loue him by the meane of this fayth. And ſo
when he loueth, him he doth to him wyllyngly
and wyth good hert, all the ſeruyce he can, and
fulfilleth toyfully his commaundementes and
all by loue. And the moꝛe laboure & ſeruice that
he can do foꝛ his good mayſter the moꝛe greate
pleaſure he taketh. So is it of a good Chriſten
he was yet enemye of God befoꝛe he deſired it:
and befoꝛe that he hade in any maner wyſe de-
ſerued it. Thus hathe God made vs his thyl-
dꝛen and heyꝛes without our deſeruing. Then
whē we beleue this ſtedfaſtly this faith bring-
eth

If the chyldꝛe of this woꝛlde can be thãkful one to another muche moꝛe ought the chil-dꝛen of God to be thankful to their louyng father.

The faythfull loue God and do his comaũ-

eth loue into our hertes: so that we beginne to loue God because þ he hath made vs so greate and excellēt. And whē we so loue him we kepe his commaundementes bi loue, & do all thinges with good wil. As saith Christe in saint Johns: He that loueth me kepeth my cōmaundemētes. And so kepe we all thinges & suffer al thynges which we thinke agreable to God & nothing is to heauy for vs. And as saith Paul we reioyce in tribulation for we know þ tribulatiō bringeth pacience, pacience bringeth feling, feling bringeth hope, & hope maketh vs not a shamed because þ loue þ God hath vnto vs is shed abrod in our hertes, by the holy gost whiche is gyuen vnto vs, which loue maketh al thinges lyghte vnto vs, pleasaūt, & ealy to beare: so þ after the worde of Christ in the gospell his yoke is ealy and his burthen is light. This faith and loue had thapostles (as writeth saynt Luke) when they departed frome before the iudges they reioyced that they were mad worthy and able to suffer shame and dishonoure before the worlde for the loue of Jesu Christ. Thys charite had saint Paule when he said vnto the Romayns. Who is he that shal separate vs from the loue of God: shall tribulacion or angurishe, or persecution, or hunger, or nakydnesse, other perell or swerde: we be sure that nether rule nor thinges present nor thynges to come, nether heyght nor depnesse nether any other cerature shalbe able to separate vs from Goddes loue whiche is in Jesu Christ oure Lorde. But I are you nowe wherby is it that thou knowest þ art the child of god: by þ seruice that thou hast done him: Nay. Wherby then: by the faith wherby thou

demente for a benefite receiued, and not for the rewarde to come.

Jhon.xiiii.

Rom.v.

Math.xi.

Actes.v

Romans.viii.

Faith is a bōd that cannot be loused

beleaueſt the wozde of God whych ſayth that thou art the childe of God bekoze thou begynneſt to ſerue him, as wzyteth ſaint Paule in all his epiſtles. Thy ſeruice and thy wozkes haue not gyuen the the faith and truſt wherby thou beleueſt that thou art the child of God and his heyre, foz thou haddeſt that, oz thou dydeſt him any ſeruice But becauſe that thou beleueſt ſted faſtly that god hath made the ſo great by thys faieth begynneſt thou to loue hym. And when thou loueſt him ſo, thou doeſt him al the ſeruice that thou knoweſt is agreable vnto him. Thou obeyeſt his commaundementes alwayes humbly knoweledginge thyne imperfection, aſcribing al that thou doeſt vnto God. foz els as ſayeth ſaint Paule. If our heretage came of the lawe, the faith were but in vaine and the pzomyſe of none effecte. Beholde nowe ſeeſt thou that we do not deſerue the euerlaſtyng lyfe by oure good wozkes, foz God hath pzomyſed it vnto vs all ſurely bekoze that we began to do good. Wherfoze thou muſt knowe and beleue that good wozkes make none ſure that he ſhal be the child of God and his heyze. But contrary wyſe the faith and truſte that thou haſte in God (whereby thou beleueſte ſtedfaſtly that he hath made the hys ſonne) maketh the to ſerue God and to kepe his cõmaundementes by loue wherefoze all they are abuſed Theologyans and doctours: that ſaye that certeyntie oz hope pzocedeath out frõ good wozkes. Foz contrarply, out from the ceteyntie and from the faith wherby thou beleueſte the goodneſſe that God hath done vnto the: come the good wozkes. That is to ſaye when thou beleueſte, thou begyn

It is not poſſible to ſerue God without fayth.

Romans. iiii

Beware of all ſuch deuyliſhe doctours, foz thei are enemyes of Chzyſtes croſſe.

gynneſt to loue & when thou loueſt, thou doeſt that God wold haue done.

¶ Howe that we ſhall not ſerue God for hyre or wages. Chaptre. ix.

The same wor kes whych are good beynge done in fayth are nought els but syn, when they are done out of fayth.

THe workes done in ſuche fayth & charyte be allonely pleſaũt vnto God and worthy to be called good workes. For they be the workes of the holye gooſte that dwelleth in vs by this fayeth. But they that are done by tedioulneſſe and euill will for fere of hell or for deſire of paradiſe be none other thynge but shadowes of workes makyng hipocrites. The ende of our good workes may ſeke nought but to pleaſe God knowledgyng that if we do neuer ſo moche we cane neuer do oure duety. For they that for fere of hell or for the ioyes of heauen do ſerue God: do a conſtreined ſeruyce whyche God will not. Suche people do not ſerue their Lorde God because he is their God & their father: but because he is riche and for to haue part of his riches. They deſyre not God but hys ioyce and rychelſe: that is to ſaye they ſerue for none other purpoſe but to haue theyre rewardes, and for to auoyde hys punyſſions. And ſuche people be as it were hyred men and weged ſeruauntes & are not chyldren for the ſeruice they do is but for wages & hyre. But the children of God ſerue theyre father for loue for thei knowe the goodneſſe that God hath done to theym alredy in that they beleue that God hath made theim his childrē and heyres. For ſaint Paule ſaith ye are all the children of God by the faith whiche is in Chriſte: And again: foraſmoche as ye be children, God hath ſent the ſpyrit of his ſonne in to your hertes

These are not free men but bond ſlaues.

These are the free men of Iſakes ſtocke. Gala. iii.

Galathiās. iiii

Good workes are ꝑ fruites of fayth

tes crynge : father, father. Thou arte nowe no seruaunte but a sonne. And if thou be the sonne, thou art also heyre of God by Christ as saieth saint Paule. Ye are all the Children of lyght and chyldren of God. Then the chyldren of God (that is the true christen) do not desyre to get the heretage by theyre seruyce, for they knowe by the sure promyses of God (whyche thei do beleue) that God of him selfe hath pure ly and lyberally gyuē it vnto theym alredy. As whan a burgoys hath a seruaunt and a sonne. The seruaunt serueth his master and dare not offēd him for feare of the losing of his wages whiche he attendeth for: for he serueth for wages, and after that he hath receyued theym he leaueth his maister & axeth no more of him for he demaunded nothynge elles but hys money whiche he hath receyued alredy. The sonne of the house serueth hys father & kepeth his com= maundemētes not to haue wages but for loue that he hath vnto his father. For he knoweth the goodnesse that his father hath done to him and that he is heyre of the goodes of his father And knoweth that he shall euer dwelle in hys fathers house, as saieth saint John. And ther= fore doth he liberally the wyll of his father be cause he wil not anger him. So must euery chri sten serue God and kepe his cōmaundementes by true loue and not by hope to get for his ser= uice euerlasting lyfe or the heritage of his hea= uenly father but knoledging alonly that God hathe made hym his heyre before he requyred hym. So shall he serue hym by loue declaryng that God is al good, and to shewe that agaynst his goodnesse he wyl not be vnkynd.

1. Tessa. v

The faythfull doubteth not but he is al re= dy set in posse= sion of that hope whych ꝑ other go about to deserue.

The end wher fore the sonne dothe hys fa= thers wyl, is ꝑ onelye thynge that maketh hym differ frō a seruaunt.

Howe

How we that we disherit oure selues by oure disobedients. Chaptre. x.

NOwe must euery man know that alonly they that by such loue serue God be the chyldren of God his heyres & shall be saued For he that gyueth not thankes to God and loueth hym not of thys facyon for the goodnesse that God of hym selfe hath willingly done vnto hym is cause that he is not the child of God and maketh hym selfe vnworthye of all the promyses of God.

To doo the thynges that God hath cōmaunded is to be thankful to God.

Lyke as though there were a mā that had gotten some great ritchesse by his labour and that he had.ii. sonnes, The.ii. sonnes be here equally lyke nyghe vnto the goodes of theyre father and the heritage of theyr father belongeth equally vnto thē, for they be both sonnes. But if the one be rebell & disobedient vnto his father & do to hym dishonour after that he come to thage of discretion by suche meanes may he be cause of disherityng of himselfe, he is naturally sonne and heyre to the goodes as well as his other brother, but he disherityth hym selfe by his euel life. So are al persones the chyldrē of God and bought agayne by Jesu Christ but they that rebel agaynst God, & obey not vnto his commaundementes disherynt theym selues and theim selues be cause of theyr dāpnacion God wold willingly haue saued theym, for he did promyse to theym, amonge other the heritage of his kingdome and had made theym his children, but they dampne theym selues. They are the children of God, as concerninge Gods behalf, but they are alwayes dāpned because of

If men do disherit their wiked chyldren: muche more will God (which is iustice it selfe) disherit his wiked chyldren. The deathe of Christ is a sufficiente price for the sinnes of al the worlde but it profiteth none but the faythful.

of theyr disobedience. Yet some tyme God calleth suche people his frindes, not that they be so, but bicause they mought haue ben so as he sayde vnto Judas, my frinde why art thou come hyther? And vnto hym ꝑ came vnto the weddinges, my frind how art thou ẽtred hether not hauing the wedding garmemt. Behold he is called frynd and yet neuerthcles he suffereth hym to be cast in to darknesse he had ben the frind of God if he would haue cõsented to the wil of God. Sayntt John sayth. There be now many antechristes, they went out frõ vs but they were not of vs. for if they had ben of vs they had bydden with vs. So be all people the childzen of God, but there be manye that make them selues vnworthy, and depart thẽ selues from God. The other sonne that abydeth wyth his father is a sonne, and abydeth a sonne and heyre bicause he is obeysaunt vnto hys father. He hath not deserued by hys good lyfe and obedience the possessions goodes of his father, but he hath onely bene well ware that he hath not loste them by disobedience: For the father maye say. Deare sonne it is trewe that thou hast kepte to the best of thy power my commaundementes, notwythstandynge thy goodnes had neuer made the rychest if I had not gottẽ it. Thẽ lykewyse although that we keepe the commaundementes of God neuer so straytly it shoulde profite vs nothing if it were not that Jesu Christe had obteyned for vs the lyfe eternall before of his heauenly father by his death. Oure goodnes or iustice should profit vs nothynge if Jesus Chrisst had not laboured for vs. For (as sayth S. Paule)

Wath. xxvi.
Wath. xxii.
He calleth thẽ frẽdes because they pretende frendshyp.
1. Jhon. ii

By creatiõ all people are the chyldren of God.

Is disobedièce maketh vs vnmete for the inheritaunce of God, so dothe obedièce make vs meete for ꝑ same.

A comparison worthy to bee noted.

Hebrues. vii.

The

The lawe hath brought nothynge vnto perfection. The Jewes keept the cõmaũdemẽtes and the lawe of God yet thy coulde not come vnto heauen. It was nedeful that Jesu Christ should first dye for them Lykwyse can we not be saued by our workes. Our health is com to vs of God For if by oure workes we may get health then muste we nedes saye that Christ is dead in vaine. As sayth S. Paule. Yea if workes mought haue saued: Abraham, Isaac, Jacob, Dauid and many other Jues had ben saued (as we haue sayed) before the natiuitie of Jesu Christ for thei kept better the commaundemẽtes of God then we do. But God will do it alone to thintẽt that nõe glorifie or bost hym selfe therof and that to him alone and to none other be gyuen all honour and glory for euer Amen. For (as wryteth saynt Paule) The scripture cõcludeth al thinges vnder synne that the promys by the faith of Jesus Christ should be gyuen vnto theym that beleue. For thys cause when the persone knoweth surely that God hath made him the childe of euerlasting lyfe, by his death before he had deserued it, he will do agayne to God al the seruice that he cã thinke, and all by loue and kyndnesse, shewing that he wyll not be vnkynde, not to get anye thyng of God, but because he is hys good father, and that he hath receyued all thinges of hym. For we haue now alredy al that wherfore we must serue God. For he hath made vs his childzen, and hys heyres, whele we were hys enymyes, and before that we knewe him as we haue many tymes before sayed. And herein lieth the deserupnge of the christen fayth, that thou beleue thou

The fulfilling of the law, the often offeryng of sacrifyce, & all the meanes that coulde be found, myght not take away synne. Christe was the onlye healthfull sacrifice.

Gala. iii.
They that beleaue not haue no part therin.

The Christis seruyce God for that he hath all readye receiued, that is to say: remission of synnes, and promes of eternall lyfe.

certeynly that thou art the chylde of God and that thou kepeſt his cõmaundementes becauſe thou knoweſte and beleueſte ſtedfaſtly that he hath ſo made the rytche and greate, and that thou ſeruеſt him by this fayth as a good chyld his father. For the chylde doubteth not, but beleaueth ſteadfaſtly that he ſhal haue the ſubſtaunce of his father, and bicauſe he beleueth it ſtedfaſtly he laboureth to entertayne it. So ſhalt thou beleue without doubting any thyng that thou art enheritor of heauē. And therfor ſhalte thou do thy diligence to keepe that heritage to the honour of thy father. Thou ſhalte beware þ thou anger him not, but thou ſhalte thanke hym ofte bicauſe he hath gyuē the this heauenly heritage. Beholde nowe ſeeſt thou wel before thyne eyen how much we are bound to thanke, prayſe and ſerue God. And to kepe his commaundementes, and to kepe vs from ſynne: to do many good workes of fayeth he very loue.

¶ Of two maner people lyuyng in thys worlde. Chaptre. xi.

None hath deſerued to be called good but thei are worthily called good to whō Chriſt geueth his goodnes.

There are in the worlde two ſortes of people, good and euyl, and be cõpared vnto the .ii. heues that ſuffred on the croſſe w Jeſu. The good are betoken ned by the theke on the right ſyde, which axed pardon, for they be thei þ knowledge thē ſelues poze ſinners, & kele mekely of thē ſelues: as did the poore publican that durſte not lyfte vp his eyes towarde heauē, for they know that they haue not keepte the commaundemētes of God ſo fraytly as they were bound. They perceiue alſo that though they thinke to keepe them no

ner so wel they kele thē selues falling alwaies in detraction, in hastines in anger, in idle wordes, in infidelitie & in lacke of loue, al be it that suche folke do much good, yet theyr cōscience is not content and in rest, but as concernynge them selues euer in sorowe. For they knowe that they muste appeare before the righteouse iudge, before whose face (as sayeth the Psalmist) shal none lyuing be iustified, if we should be iudged after our deserutinges. And therfore come they and cast them selues prostrate before the mercy of God, and saye with the theefe on the right side. Lorde haue mynde on me when thou comest into thy kyndome. Thou hast cōmaunded me many thynges and I perceyue in my selfe that I am fraple and can not entierly keepe thy cōmaundementes, though I loke neuer so well therto. Neuertheles I knowe that thou neadeste not my good workes. Seinge it is so that thou haste so muche loued me that thou wouldest suffre death for me, when I did not yet know the, and was yet thyne enemy, I haue trust vnto the mooste merciful God that thou wylt not suffre him to perishe for whom thou hast shedde thy bloude. For I know that thou art O Lorde almightie that maist al thinges in heauen and in earth. And I knowledge and worshyp the, & am certeyne that thou wylt not dampne me Al be it that I haue not deserued heauen by my good workes. I knowe and beleaue þ thou hast satisfied for me whē thou diddest suffre death on the crosse. Thou haste bought me agayne wt thy pretious bloude, & I am thine. the deuil hath no right in me. Neuertheles if þ wilt dāpne me o merciful God thou mayst

The iust man falleth .vii. tymes in a daye. Psalm. cxlii.

Who hath not neade of Gods mercy?

Luke. xxiii.

This theefe decked hymselfe with the meritees of Christe and so was he adourned wt good workes then al the Phariſes

Learne to confesse your faith

maist wel do it: rightuously, for I am thine, ꝑ maist do ẅ me al ꝑ thou wilt. I am thy crea ture. Thy wil be fulfilled in earth as in heauē.

Math. vi.

Yet alwayes to the entent that thy doloroule passiō be not lost in me, I pray the, O my most mercifull Lorde Jesu Christe, that thou wylte receyue me into grace, as thou haste done the good theefe, I knowe that I am not worthy, and that I haue not deserued it. But to the in tent that thy great mercy maye be alwayes the more manifest, vnto the augmentation of thy glorie, I require the O moost mercifull & puis saunt that thou wylte not put me a backe out of thy syght. For thy onely passion is mightie ynough for to saue me, wythout my good wor kes For if I moughte deserue the lyke euerla sting by my good workes it should seame, that thou haddeste suffered thy passion in vayne, and that thou haddest dyed in vayne. Seinge therfore that thou arte surely dead for me and for all the world, not for thy selfe: why should I the be lost O gracious Jesus Christ? Saue thou me, for thou arte al good, and mayst saue me, for thou mayste all thynges. Wherefore I knowe no remedye but to come to thy great mercye. And I prostrate at thy fete require of the pardon of all my synnes. All they that of an entier herte do thus trust in God, and trust stedfastly that God wyll saue the, it shal come vnto them accordyng to theyr fayth. And this is the mooste certaynte and the mooste sure waye for to come to heauen, and vnto the lyfe eternall, that euery one forsake him selfe & put al in the hand of God, alwayes doing his best to keepe the commaundementes of God, and to lyue

Loo, throughe fayth the theefe is surnamed good.

Shoulde the sonne of God haue dyed for them that were able to saue theym selues?

Nothyng is aboue the power of God

He that putteth any truste at all in hym selfe, the same beleaueth not the promyses of God.

lyue accordyng to the teachyng of the gospell, and altogyther distrustyng of hym selfe.

The other þ be signified by the theefe on the lyft hande are they that put all theyr truste in theyr good workes. They go daylye to the churche: they kepe and halowe all the feestfull dayes: they fast oft they here masse daily: And when they must dye they truste in theyre good workes, and thinke that God oweth to them the kingdom of heauen and that they them selues haue deserued it. These manor of people be soneste dampned for they knowlege not that God hath satisfied for them, but make them Goddes of the workes of theyre handes counting therby that they haue deserued heauen for that thing is euery mannes God wherin he putteth his truste. This is one of the greatest errours that is in christendome. For if a man might saue hym selfe by his good workes Christ were deed in vayne: As sayeth sayntPaul. Sayntt John, with many other patriarkes haue lyued moche more holily then euer we shal lyue. Yet coulde they neuer by theyr good workes come to heauen. It was nedeful that Christe shoulde first come to suffer death for them, that his passion might saue them, not theyre workes, but the fayth & truste that they had in Gods promises wherby they beleued þ Iesu Christ should, and woulde deliuer them. But I do not say these wordes that the good workes done in fayth should be euill. No: I do counsel al the world to do many good workes, principally the workes of loue and mercy toward theyr neyghboures, in socouring the in all theyr necessites onely for the loue and

These seke iustice and shall not fynde it.

Yea, he that is in this errour is no christian man

Galath .ii

Reade this all ye that say that we teach fayth without workes.

honoure of God, without seching any other thing and that he should so labour frely and with a ioyous hert to obey vnto the commaũdementes of God and counsepl of the gospell doing the workes comprysed in the holy scripture, and not theym whiche the couitousnesse of the Pharysees hath deuysed.

Yea, this maketh bayard to wynse.

But to do these workes and to thinke to deserue euerlasting lyfe and so to put his trust in them, is to lyue as do nowe at this daye the Jues and very Idolatres. For God wil haue the whole hert and will not that it be fixed on any other thing, but in him alone Yea he willeth that al that we do in this life, shal be none other thing but a token of kindnesse and gyuing of thankes of that we haue receyued of hym. For yf we haue stedfast fayth and trust in hym alone we haue nowe receyued and be sure of that, that suche tedious and wery workers would get, as we haue sayd before and will say more playnly. And al such scrupulous doers of good workes & therin seking theyr healthe and trusting in theym, that thynke thei shalbe saued when they haue slayne noman & when they haue drawen noman to sinne, and theruppon puttyng theyr trust, be lyke vnto the pharysye of whom Christe speaketh in the gospel whiche rehersed his workes for to haue prayse and reproued the poore humble publicã knowleging his faute and axing pardon.

God wyl haue no partners in hys doynges, for he is al sufficient of him selfe.

They woulde doe that neuer man coulde.

Luke. xviii. But God alowed the meke Publicane before the proud Pharisey

It were better for the a thousande folde that thou haddest bene a synner & neuer done good dede. and that thou knowledge thyne offences and euill lyfe vnto God axynge mercye with good hert lamentyng thy sinnes: then to haue done

Of good speech.

Good speech is a quick proffer of right reason. Good speech is an vnfained confession of a true faith. Good speech is a sure witnesse of an honest life. Good speech is a comfortable instruction of the ignorant. Good speech is a bridle to the wrathfull. Good speech is a shield to the innocent. Good speech is a sword against the wicked. Good speech is a schoolemaster of vertue. Good speech is the ornament of wisedome. Good speech is the key of knowledge. Good speech is the image of the mind. Good speech is the glasse of mans life. Good speech is the messenger of truth. Good speech is the interpreter of the heart. Good speech is the moderator of our actions. Good speech is the bond of friendship. Good speech is the preseruer of memory. Good speech is the treasurer of wisedome. Good speech is the nurse of vertue. Good speech is the rule of honesty. Good speech is the touchstone of time. Good speech is the triall of truth. Good speech is the author of eloquence. Good speech is the ornament of the tongue. Good speech is the weapon of the wise. Good speech is the precedent of learning. Good speech is the seale of secrecie. Good speech is the shadow of sobrietie. Good speech is the counsellour of iudgement. Good speech is the ground of reason. Good speech is the mistresse of arte. Good speech is the rule of life. Good speech is the line of loue. Good speech is the bande of peace. Good speech is the author of amitie. Good speech is the reporter of things. Good speech is the life of the dead. Good speech is the conseruer of time past. Good speech is the light of truth. Good speech is the conclusion of wisedome. Good speech is the ende of euerlasting life. Good speech is the beginning of euerlasting ioy. Good speech is the foundation of the holy Ghost. Good speech is the gift of God. Good speech is the worke of the spirit. Good speech is the seruice of the Lord. Good speech is the praise of the iust. Good speech is the iudgement of the righteous. Good speech is the condemnation of the vngodly. Good speech is the sentence of the iudge. Good speech is the absolution of the innocent. Good speech is the iustification of the faithfull. Good speech is the confession of sinners. Good speech is the petition of the penitent. Good speech is the prayse of the thankefull. Good speech is the obtainer of mercie. Good speech is the purchaser of grace. Good speech is the worke of the holy ghost. Good speech is the fruite of the righteous. Good speech is the vnfained testimonie of a true heart. Good speech is the vnspotted mirrour of a cleane life. Good speech is the vndoubted argument of a sincere conscience. Good speech is the vnblameable conuersation of a godly man. Good speech is the vnreprouable behauiour of a vertuous woman. Good speech is the vnrebukeable conuersation of a modest matron. Good speech is the vnreprouable conference of a graue counsellour. Good speech is the vnreprouable conference of a graue counsellour. Good speech is the vnreprouable conference of a graue counsellour

that it is infinite and eternall (the holy commaundemēt) against wh'che we haue offended But be cause hys proper nature is good and mercyfullye pardoneth all those that confesse hym to be suche: therfore loueth God better a sinner repentinge and arisng pardone of hys sinnes then he doth a worker of good workes proudely bosting hym selfe and trusting in thē for (as it is sayd) God hath loued better the publican then the pharesye and hath shewede more loue vnto the poore open sinners then to the phareseys and hypocrites to whome it semed þ they had fulfilled þ cōmaūdemētes of God & God could nothing demaūd of thē. For they reproued Jesu Christ þ he was a frend to þ sinners & þ he eate amōge thē. Our lord demaūdeth nothing but þ hert & whē he hath the hert, he regardeth not whether we fast, praye, or heare masse: or whether we bere ble we abyt or gray, for al suche outwarde thynge be indifferēt before God. Whē our hertes be ruled in God according to þ doctrine of þ gospell it is al one what thing we do, for we haue alweyes loue which teacheth vs what thing we must do or leaue vndōe, for loue doth nothing in vaine for thys cause an humble herte not abydynge vpon his good workes though he do them: but putting all his hope and trust in God & foundyng hym selfe vppon his goodnes, grace and mercy. beleuynge stedfastly that God hath all satisfied for vs and that of hym selfe he hath iustified vs and gyuen vs health, doth purely and liberally wythout demaundynge any wages: al the seruice & al the good he can alweyes knowledgynge hym selfe to be dettoure vnto God.

Yea he loueth the one and hateth the other.

Math. ir.

But forasmuche as we cannot be idle he hath appoynted vs workes to occupie our selues in.

Beholde the image of þ hert wherein God deliteth.

God and aringe grace. Suche an herte is onely pleasaunt vnto God. Some myghte nowe saye, I beleue wel al thys that I am the childe of God, and I muste serue God by loue and kyndenes, in knowledgynge onely by my seruice the goodnes that he hath done vnto me. But what shall I do for the better, howe shall I shew vnto God my kindnes & loue? Al be it that we haue ofte touched thys matter before, yet we wyll declare in the Chaptre folowynge more playnly the thynges that shall be needful to thys purpose.

¶ Of good workes and by what meane they be moste pleasyng to God. Chaptre. xii.

For asmuche as I haue muche spoken of the fayth and trust in God to the entent that the cupyll and peruerse (which interpryete and take all thynges to the worste and corrupt them) shal not say that I do lerne and counsel you not to do any good workes: I wil nowe shewe you what thynges ye shal do.

The froward generation seketh wayes to corrupt al that is spoken or wrytten.

I haue many tymes sayed that fayth bryngeth charitie, and charitie good workes. For if thy fayth induce the not to do good workes: then hast thou not the ryght fayth. Thou dost but onely thynke that thou haste it. For sayut James sayeth that fayth wythout workes is deade in it selfe. He sayeth not that it is lytle or feable but that it is dead. And that is deade is not. Therfore when thou art not moued by fayth vnto the loue of God, and by the loue of God vnto good workes, thou haste not the fayth, but the fayth is dead in the. For the spirite of God that by fayth cometh into our hertes

If ỳ tre spryng not it is dead. James. ii

The spirite of God comaundyng to auoyd idelnes, cānot be idle himselfe. 1. Jhon. iii.

tes to styre vp loue can not be ydle. Euery one doth as much as he beleueth, & loueth as much as he hopeth. As wryteth saint John, he that hath this hope, that he is the sonne of God purifyeth hym selfe as he is pure. He sayeth not he that purifieth him selfe hath this hope. For the hope must come before, proceadynge from the fayeth, as it behoueth that the tree muste fyrst be good whiche muste bryngе forth good fruite. Then it behoueth to knowe fyrste that ye are the chyldren of God and afterwarde to labour. But what shal we do? we shall do and lyue so with our Christen brethrene, as Christ hath lyued and done wyth vs, that is to saye, as Jesu Christe hath offered hym selfe to vs and for vs, so muste we present and gyue oure selues as it were a Christe for to serue them, and to socour vnto theyr neade. As sayeth S. Paul: Let the same minde be in you the which was in Christ Jesu, which being in the shappe of God and thought it no robbery to be equal with God. Neuertheless he made hym selfe of no reputation and toke vpon hym the shappe of a seruaunte, and all for our profit. And so muste we healpe, serue, and comforte one an other as Jesu Christ hath done wyth vs. We maye not seeke oure owne profite, auauntage, or honour, but al thynges profitable vnto our neyghboure alwayes myndeful to procure the honoure of God and that in all thynges we healpe oure christen brother. For so warneth vs sayntt Paule, that none seke his owne profit, but his neyghbours, and that all that we do be vnto the honour of God. We muste set before vs the lyfe of Jesu Christ as a rule of al

The doynges of Christe are our example. Philip. ii.

Learne ye of high degree, to become vile for the profite of youre brother.

Measure your lyues by thys

thyn-

thynge that is expedient foꝛ vs to do, oꝛ to leaue vndone. We muſte take peyne to folowe hym in meakeneſſe, in loue, in ſwetneſſe, and in compaſſion. And to lyue ſo wyth oure neyghboures as Jeſus Chriſte hathe lyued wyth vs.

rule, and let the byſhop of Romes rule go.

Foꝛ Jeſu Chriſte was not boꝛne foꝛ hym ſelfe noꝛ hath not lyued here foꝛ hym ſelfe, but foꝛ vs. He ſoughte not hys owne honoure but his heauenly fathers. Lykewyſe ſhalte thou not ſeeke that is profitable vnto the, but conuenable vnto thy neyghboure. Ys teacheth vs ſaynte Paule in all his Epiſtles and namely in the Epiſte to the Coꝛinthians. I ſeeke not (ſayeth he) that, that is neceſſary and profitable vnto me, but that, that is profitable to many thintent that they ſhould be ſaued. And vnto the Ephe: ſians. He that robbed let hym robbe no moꝛe but laboure rather with his hãdes and that is good, to the entent that he haue wheroꝛ to gyue to hym that hath neade. And vnto the Galathians. Beare (ſaith he) either of you others charges and burdens, and ſo ſhall you fulfyll the lawe of God.

What meane you that ſoyne houſe to houſe felde vnto felde as thoughe all were made foꝛ you? 1. Coꝛin. x

Ephe. iiii.

Galat. vi.

And foꝛbycauſe that we ſpeake now of good woꝛkes. It muſt be knowne that we muſt do ſome woꝛkes foꝛ our ſelues, and foꝛ our chriſten bꝛethren, but all foꝛ the loue and honoure of God. Them that we ſhall do foꝛ our ſelues teacheth vs ſ. Paul, ſayeng, that we muſt moꝛtifie in vs all eupl deſyres, and all carnall operations, as vnclennes, couetous, wrath, blaſphemy, detraction, pride, and other lyke vices And vnto the Romayns. That ſynne reygne not in our moꝛtal body, that is to ſaye: Albeit

Would ſaynt Paule alowe your obſerue, if he were heare thynke ye? All that we do muſt be doone to the honour of God. Collo. iii. Here is no mẽciõ of our will woꝛkes. Romans. vi

that we cannot lyue without the motion of such cupl desyres, we shall not suffre theym to rule in vs but shal mortifie them in resysting them. What we should do for our christen bre thren teacheth vs lykewyse S. Paull saying: Serue ye one another by loue & beare ye one anothers burthen. For Chryst commaundeth vs to exercise the workes of mercye, whereof he shall holde his iudgement. All other workes that men do at this daye in the Churches bee rather found by auirice, then commaunded of God, excepte the praies which may in nowise be doone to get monye, but alonlye by loue in praiyng one for another.

But we haue a prouerbe. no peny no Pater noster.

Beholde, nowe seest thou well howe greate occasion thou hast to do good. For thou haste alwayes occasion to mortifie thyne cupl desires to serue thyne neighbour, to comfort hym to helpe hym, wyth worke, wyth word, wyth counsayle, wyth exhortation, and by other semblable meanes. In suche loue towardes oure neighboure, for the loue of God, lyeth all the lawe and the Prophetes (as Chryst saith) Yea and al the very Christentie, and not in fasting kepyng of holy dayes, watching, praiyng, and singyng long prayers, dayly, and all day hearyng of masses, settyng vp of candels, running on pilgremages, and other such thynges, whiche aswel the hypocrits, proude people, enuious, and subiectes to al wycked affections do. Yea, and many times enforce them selfe more thereunto the good chrysten. But so to serue and succour the one the other by very loue can none do but they that haue true fayth and the very loue of God. And whosoeuer so loueth hys

No condition or estate of men can be wythout occasion to do good.

These are like the Pharises eythynges, washynges, and other obserua tions.

his Christen brethren he is alwayes ioyfull in hys conscience. For he knoweth surely that he is the chylde of God, & that God is hys good father, and is wel content in his courage of al that God sendeth vnto him. But he that hath not this loue is alwayes sory, ful of angwyshe and woteth not what to do to deserue more, he fasteth, he kepeth holy dayes, nowe of one Saynt, & nowe of another. He saith his prayers nowe before one alter, nowe before another. He runneth on pylgremage nowe heare nowe there and can neuer come vnto the rest and quiet of his conscience. For suche workes make no man sure, but make rather hypocrites trusting in their workes. But þ very faithful cleaueth to God, for he knoweth þ he may neuer satisfie nor do inough to deserue þ euerlasting life. And therfor he putteth his trust in God & beleueth stedfastly that he hath satisfied for vs, & that he hath iustified vs. And therfore it is al one to him what thyng he do so þ he please hym, & exercise charitie to his neyghbour for the loue of God, for he knoweth that God demaundeth no thynge but the herte, and that he regardeth not how we do the worke so that it be accordyng to the teachyng of the Gospell, whych commaundeth but charitie. And so commeth he by fayth and trust in god vnto rest and quiet of hert and conscience and is wel content to dye when it pleaseth God.

The conscience that is not establyshed vp fayth, seketh saluation in euery corner.

The faythfull seketh not for saluation at any other than Christ.

¶ Of .viii. maner of faythes after the holy scripture and whiche is the Christen fayth Chapitre .xiii.

Thys

The true faith in Christ is not knowne to many.

THis present Chaptre (because I haue moch spoke of faith, and that scarcely of a .M. one knoeth not this faith) teacheth of how many maner faithes ther is made mẽcio in the holy scripture, not as do now ꝑ doctours which haue found many maner of faithes. I wyl only speake of .iiii. maner of faithes which are most comunely found in the holy scripture. The firste kayth is thys whiche the marchauntes hold one to an nother and kaythfull frendes, wherby they kepe promyse and fidelyte the one to the other: wherof speketh the wise sayng: possesse or kepe kayth with thy frende, in hys pouertye: to thy intent that in his wealth thou mayest be toyfull. And agayne he ꝑ discloseth the secret of hys frinde, loseth hys kaythe. And in the Prouerbes: He that geueth hys kayth for a straunger shall be vexed with euell. And this is the kaith wherof the worldly people complayne sayinge there is no kayth in the worlde. The second kayth is when we beleue that a thing is to come, & not he thynges as we here or rede: as wee beleue that Rome is a Cytie in Italye, or that Cartage was destroyed of the Romaynes, and this we beleue although we haue not seue yt. Also we beleue that Jesu Christe hath here lyued one earth and that he hath preached and that he is dead for vs, and that he hath done many other thinges. When we beleue these thinges after the story we beleue that this is our christẽ faith. The simple people alonely doth not beleue this but also many doctours in Theologye whiche are takẽ for wise. Yea the deuel hath also this faith as saith .S. James: The deuels beleue & tremble. For (as we haue sayd before) the deuel

Ecclc.xxxii and.xxxvii The common people cal this kaith trustines

The kaythe is commonly called credence, & sayne James calleth it a ded kayth.

Jame.ii

beleueth that hee preached, that he was deade, buryed and ryſen. This muſt we alſo beleue, but yet this is not the faith. wherof ſpeaketh the goſpell and S. Paule.

The thyrd faith is that we beleue that God may al thinges, and that he is righteous, good and holie. This faith haue alſo the deuels and Judas had it alſo, and other diſciples that did miracles in the name of Jeſus but they were therfore neuer the better. For when thei boſted theym ſelues and were ioyefull that by theyre faith thei expulſed the deuils in the name of Jeſus. Jeſus Chriſt hath reproued them ſaying: Joy not you that the ſpretes be vnder your power, but reioyce becauſe your names be wrytten in heauen. Of this faith writeth S. Paule vnto the Corinthians ſaying: If that I had al faith ſo that I could moue mountaignes oute of theyr places, and yet had no loue: I were no thynge. The iiii. fayth is oure Chriſten fayth, whereof ſo moche ſpake Jeſu Chriſte. Sayne Paule and ſaynte John, and ſaye that it is the foundacio of chriſtēdome. And this is the faith wherof I ſpeake in this boke None hath this fayeth but they that put al theyre truſte, hope comfort, refuge and fynally all theyr health in God alone ſeruing al theſe thinges in him and loking for them of him, and not of theyr deſeruinges or good workes. Of this faith ſpeaketh S. Paule ſaying: whoſoeuer call on the name of God ſhallbe ſaued. And the prophete Jeremye, Bleſſed is that man that truſteth in the Lorde God. And Chriſt in the Goſpell To thentent that none that beleue in hym ſhoulde periſh: but ſhoulde haue euerlaſtinge lyfe. And

Be the fayth neuer ſo great yet is it not the lyuely faith in Chriſt vnleſſe it be of the nature to worke by charitie. Luke.r. i.Cor. xiii.

Who ſo truſteth to haue any part of ſaluation for his workes: hathe not the fayth in Chriſt. Roma.r. Hieremy .xvii Jhon iii. ii.Para.xx.

in

in the boke called Paralypomenon Beleue in youre Lorde God and you shalbe assured and wyth ut thought. Beleue hys Prophetes and all happy thinges shall come vnto you. And almost all the Psalmes, all the prophetes, and al the leaues of the holi Byble teache vs that we muste beleue & hope in God by a stedfast faith. wherof speaketh so moche Sayn: Paule the apostle, and vnto whiche he prayeth so moche in all his epistles. And (as we haue abundantly sayd in the Chaptres before) none may comprehend thys faith, but he that consydereth what was the fayeth of Abraham: As writeth. S. Paule vnto the Galathians saying Abraham beleued God & it is reckened to him for ryghtuousnesse. For by his faith hath he obteined that he is called oure father and we be called his children in the holye scrypture, that is to saye, wee be the childrene of the faith. For by the meane of our faith wee be saued, as Abraham was iustifyed by his fayth and hath goten by hys fayth that all they that shall haue suche fayeth maye lyke wyse be iustified. For thys cause who so euer hath not the fayth of Abraham, nothynge can come vnto hym of that whyche Abraham beleued. That is to say, when God is not thy hope and thy comforte, when thou abidest not with a stedfast truste vpon God when thou art not redy to suffer and endure all thinges, namely allo the death for ꝑ loue and honour of God: And also to lose all that thou hast in the worlde thou art not the childe of Abraham. For Abraham was redy to all thynges wherunto God would send him. Suche was Job when he sayed: Albeit that he kil me I wil put my truste

Gala. iii. By fayth bee we saued, not because oure faith deserueth our iustification (for it is the gift of god and can therefor deserue no thyng) but because god hath geuen it vs as an instrument to receyue iustice by.

As Abraham was readye to do all thynges that God commaunded him: so must euerye true sayethfull

in

in him And the wise saith. Whatsoeuer thing
come to the ryghtuus let hym not sorowe. Job.xiii.
And .S. Paule sayeth who shall seperate vs
from the loue of Jesu Christ? shall tribulacion
swerd or death? And as .S. Peter saieth: who Rom.viii
is he that may hurte you if ye be haunters and
folowers of goodnes. For al that euer cometh i Peter.iii.
vnto the, whē thou hast this faith, be it of man Yea, it is pro-
or of the deuell all competh to thy profite. As fitable for the
saith .S. Paule vnto the Romains To them faythfull that
that loue God all thynges be healpeing and a they doo some
vauncement to good. tyme fall thor-
And therfore pray we alwayes that the will of row the weke
God be done. For as he is not herecome (as he nes of ꝑ flesche
said him selfe) to do his wil, but the will of his for they do ther
heauely father, So shal not the good Christen by know their
desire that his owne will be done, but the will owne, weake-
of God. And therfore shalt thou bere al thynges nes.
pacientlye as dyd Abrahā with a stedfast faith Romans.viii.
knowing surely that God will not forsake the Math. vi.
for God is thy father and thou art his childe. Jhon.v.
And it behoueth that he do with the what him If carnall fa-
pleaseth. For seyng that he is all good he will thers wyll not
nothing but thy health. forsake theyr
None can haue suche a faith if he haue not childzen, much
therewith the loue of God. And he that hath les wil Christ.
the loue of God, hath fulfilled the lawe for all
the scriptures teache vs none other thinge but
that we loue God wt al our herts & our neyghe-
bour as our selfe, as it is writē by .S. Math. Math.xxii.
None is a true christen but he that hath thys
loue Al other be rather hypocrites thē Christē
For all good workes whyche he not done by
charite, and of good will are all synne before
God as sayeth .S. Justyn: He that doth good

gaynste

Lyke as the e-
uyl we do aga-
inst our wil is
not imputed to
vs: so is not ꝓ
good accepted
of God, which
we do agaynst
our wyl
Not that any
man can fulfil
Goddes com-
maundemente
by executynge
euerye thynge
therin cõmãn-
ded: but becau-
se the membres
of Chryste by
faith, (who cã
not be voyd of
charitie and a
wyllyng rede-
nes to do all ꝓ
fyt in his pow-
er to do) are ac-
compted to ful
fyl the comma
undemẽtes be
cause Chryste
fulfilled them.
To these oyle
sellers shall
Christ sende ꝓ
folysh virgins
whyche shall

agaynst his will, he doth euill, albeit that, that
he doth be good. For all that I do agaynst my
will I hate it. And when I hate the commaun-
dement I hate also hym that hath cõmaunded
it. And as long as the person is suche he maye
not be ryghteous for none may be righteous
but he that kepeth and fulfilleth the commaun
dementes of God by charite, and with a ioyful
hert. And this is a singuler grace of God. And
therfore maye none be proude of it, for he can-
not haue it of him self. So hath a mã nothing
of hym selfe wherwith he may exalte hym self
For without God cã we do nothing. As Christ
hym selfe saieth without me can ye do nothing
No not once haue of our self on good thought
as saith S. Paule. What haste thou that thou
hast not receiued wherfore ther is no way more
sure to come to euerlastyng lyfe then to humble
himselfe before God, and to pray him humbly
of mercy nothing trustyng in his good workes
but wyth a ferme trust forsakyng hym self to
knowledge alwayes to God his imperfection.
For we can come to nothing by our good wor
kes if we put any trust in them. For ther ar no
thing els but synne, and stinkyng before God,
whẽ God helpeth vs not by his grace. As saith
Esaie. We are all made vncleane and al oure
iustyce is as it were a clothe of a woman that
suffreth the fluxe of blode. And therfore I can
neuer meruayle ynough that many of the relyg-
gious parsõs would make other partakers of
theyr good workes, by brotherhoodes yeldes e
fraternites, seyng that Christ saith in the Gos-
pell: After that ye haue done all that to you is
commaunded, saye ye, we be vnprofytable ser-

uauntes

nantes, we haue done but our duetie. For none can do to muche. None dothe more then he is bound to do, but onely Jesu Christ whych onely (as sayeth. S. Peter the apostell in his .ii. epistle) Neuer did sinne nether was ther decyte fou̇nd in his mouth) hath done that he was not bound to do And (as saith ỹ Prophete Esaie) hath taken vppon him all oure languores. And all oure sorowes dyd he beare, he was wounded for oure iniquities, he was beten for oure offences, and by his stryppes and spottes were we made hole.

His iustice was onely perfect iustice for he hath done that he was not bounde to do. But we of oure selues whē we do oure best yet can not one iustice be parfett whē after our aduice wee do more then wee are bounde to do yet be we vnryghtuous and if we will be rightuous so must Goddes ryghtuousnes make vs rightuous. For as sayeth sayne Paule, Christe of God to vs is made wysedome, iustice, satisfaction, and redemp'ion, to the entent that (as it is wrytten.) He that reioyseth shoulde reioyce in the Lorde. Sayne Paule also teacheth vs in al his epistles that Jesus Christ is oure iustice and that by hym we shal be saued and by none other. Nowe seest thou well, that none can do to much. For of hym selfe none can do ynough and that we muste take our comfort of the satisfaction of Jesus Christe. Then why will some sel vnto vs their merites and good workes and make vs partakers of them. And if it be not that such hypocrites forsake their trusting vpō there good workes & that they lerne for to reuste vppon the iustice and satisfaction of

bryng no oyle in their lāpes. 1. Peter. iii

Esay. liii. If the obseruynge of all ỹ is commaunded vs will not make vs iust, what workes may we do to be iust therby.

The phariseis did, and so doe we many thinges that we are not commaunded to doe: leauynge inỹ meane tyme those thynges on dō whych we ought and are cō maūded to do.

Because mony coulde not else be almyghtie.

of Christ they them selues shal neuer be saued

People seeke not so muche that they bee destitute pour selues

For the Pharesey had done many good workes but because that he stode wel in his owne conceyte he glorified and bosted hym selfe therof, therfore he was forsaken of God.

In what thing lyeth the Christendome. Chapytre. xviii.

Then lyeth the verye Christianitie in this thing, that thou do all thing, that Charitie proceding frō thy fayth iudgeth to be a greable vnto God. And when thou hast all done with the best cuil that thou canst, that thou iudge thy selfe yet an vnprofitable seruaunte, and that by all thy good workes þ hast yet deserued nothing, or if there be any thinge well done that it apartayneth to God albeit þ by his goodnesse he will reward the goodnesse that he hath done hym selfe by his holy spirite being in vs. And therfore haue we nothyng but that that cometh of God vpon whōe we muste abyde for as I haue often sayed, Christ is oure iustice þ is to say Christ hath satisfyed for vs not to thintent that we should not satisfy but because we can not satisfye. And whan one vnderstandeth thys he seeth wel how he should humble hym selfe before God and in whom he shal seke his health And when we thus distruste in oure selues of oure good workes, we shall forsake our selues and stycke wholy to God with a stedfast fayth and perfect trust. And so doing we make forte vnto the kyngdome of heauen. And thys is it that God requyreth of vs and then he holdeth to vs his promyse, and he iustifyeth vs when we dye with suche a trust not for our workes,

Thus doth God rewarde good workes. He purgeth euery vine braunche þ bryngeth furth fruit to the entent it may bryngе more plenty of fruite.

The waye to wyn the kyngdome of God by strong hād.

but

but for his holy name: for he hath promised vs that we shalbe his children. So brought he the children of Israel into the lande of promissiō not by their merite (for they were many times rebelles, and murmured agaynste hym) but to fulfyl his promyse. For he had promysed it to Abraham Isaac and Jacob.

This lande of promisse is a trope or figure of the kyngdome of heauen.

So shall not the Christen distruste al be it he finde no good in him selfe, nor in his owne vertue, but he shall yeld hym selfe wholye to the mercy of God and axe pardon of his imperfection with a perfait trust cōsidering how grete loue Christ hath shewed vnto him. And thus doing he getteth an hope and truste in goodnesse of God, and beleueth stedfastly that his synnes are forgyuen not by his good workes (for when thei be compared vnto the goodnes required of God there is no comparison) but by Jesu Christ to whom he putteth his trust. For Jesu Christ possesseth the kyngdome of heauen, by double right.

When we acknowleg our owne imperfection, than are we, made perfect by Christ

First for because he is the sonne of god and very inheritour of his realme. Secondlye, because he hath gotten it bi his passiō and death Of this second right he hath no neade, & therfor he geueth it to al thē that beleue and trust in him and in his promises. For as god ꝑ father loueth Christ, he loueth lykwyse them that loueth hym and beleue in hym.

By thys title are we the inheritours of ꝑ eternall kyngdome, with Christ.

So there shal none discomfort himselfe whē he shal dye, but he must beleue surelye that he shalbe saued And albeit that one haue not deserued bi his good workes yet neuertheles he must beleue because of the promes of god, for god hath promised it to al them that beleue it

If God might breake his promis we might de-

¶ Howe we ought not to feare death.

¶ Howe that we ought not to feare death, by the
mirrour of gods mercy.

¶ Howe that we ought not to feare death, by the
example of a Christian man.

¶ Howe we ought not to feare death, by the
example of Christ.

¶ Howe we ought not to feare death, by the
example of the holy Martyrs

and the holy Ghost, keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

And of some haue compassion, making a difference:

And some saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesh.

Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glorie with exceeding ioy:

To the only wise God our Sauiour, be glorie and maiestie, dominion and power, both now and euer. Amen.

The Reuelation of Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly come to passe, and he sent and signified it by his Angel vnto his seruant Iohn:

Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

Iohn to the seuen Churches which are in Asia: Grace be vnto you, and peace from him which is, and which was, and which is to come, and from the seuen Spirits which are before his throne:

And from Iesus Christ, who is the faithfull witnesse, and the first begotten of the dead, and the prince of the kings of the earth. Vnto him that loued vs, and washed vs from our sinnes in his owne blood,

And hath made vs kings and priests vnto God and his Father: to him be glorie and dominion for euer and euer. Amen.

Behold, he commeth with clouds, and euery eye shall see him, and they also which pierced him: and all kindreds of the earth shall wayle because of him. Euen so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almightie.

I Iohn, who also am your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Patmos, for the word of God, and for the testimonie of Iesus Christ.

I was in the Spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

umphe ouer death, as yeth by Christ had tryumphed ouer man:

Osee:xiii.

1.Corin,xv

Nature byndeth me to lamēt the departynge of my frēd, but faith biddeth me reioyce because he hathe escaped death for euer.

1,Thessa.iiii.

Christ sorowed to doe and wept for the death of Lazarus, declaryng therby that he was man But as cōcernyng his owne yeth he referred al to his fathers will, and as cōcerning Lazarus, he rayled

None shal haue horrour of ꝑ death if he haue this faith for it is nowe none other thing but a doze and entry wherby one goeth from thys life tempozal vnto the lyke eternal For Christ sayth by the mouth of the Prophet Osee, O death I wilbe thy death. And S. Paule sayth Death where is thy victozy. Wherfoze, the folish custome and maner of weping, bewaylynge and takyng of sozowe for the deade as though we had no maner of hope oz beleueon ꝑ other life: is much to be rebuked. Let the paynims wepe and waile, which haue no hope of euerlasting life. I marualle ꝑ we be so muche Infidels seinge that S. Paule teacheth vs not to be sozy for our frindes dead saiynge vnto the Thessa: My bzethzen, we wyll not that ye be ignozaunt of them that slepe, that is to say of them that be deade, to the intent ye shoulde not be sozi as are other that haue no hope We hold S. Paull calleth ꝑ death none other thing but a slepe from the which Jesu Christe shall wake vs at the daye of iudgement. And if we haue such a fayth, as is that whereof I haue nowe spoken: we shall be nothyng sozy. but rather ioiful when any dieth Whosoeuer is sozi for such thyng he sinneth. For he is sozy that the wil of God is done, Then let none be sozi therfoze, for it is but al foly & infidelitie, Thou shalt not ozdayne where thou wylt be buried, oz what stone thou wylte haue on the tombe, for it is all pride and vaine glozy, and profiteth nothing: yet, it is great sinne before God. For it is all one before God if thou be buried in the Church, oz in the church yarde, oz in any other place. Al the pompes and ceremonyes

wyse men whether they be wyse or fooles, yet shall they haue rule ouer the labours wherin they haue shewed their wysedome vnder the Sunne? This is also vanitie.

Therefore I hated life, because the worke that is wrought vnder the Sunne is grieuous vnto me: for all is vanitie and vexation of spirit.

Yea I hated all my labour which I had taken vnder the Sunne: because I should leaue it vnto the man that shall be after me.

And who knoweth whether he shall be a wyse man or a foole? yet shall he haue rule ouer all my labour wherein I haue trauailed, and wherein I haue shewed my selfe wyse vnder the Sunne. This is also vanitie.

Therefore I went about to cause my heart to despaire of all the labour wherein I had laboured vnder the Sunne.

For there is a man whose labour is in wisedome, and in knowledge, and in equitie: yet to a man that hath not laboured therein shall he giue it for his portion. This also is vanitie and a great euill.

For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured vnder the Sunne?

For all his dayes are sorowes, and his trauell griefe: yea his heart taketh not rest in the night. This is also vanitie.

There is nothing better for a man, then that he should eate and drinke, and that he should make his soule enioy good in his labour. This also I saw, that it was from the hand of God.

For who can eate, or who can haue pleasure more then I?

For God giueth to a man that is good in his sight, wisedome, and knowledge, and ioy: but to the sinner he giueth trauell, to gather and heape vp, that he may giue to him that is good before God. This is also vanitie and vexation of spirit.

To euery thing there is a season, and a time to euery purpose vnder the heauen.

A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

A time to kill, and a time to heale: a time to breake downe, and a time to build vp.

A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

A time to cast away stones, and a time to gather stones together: a time to imbrace, and a time to refrayne from imbracings.

A time to get, and a time to lose: a time to keepe, and a time to cast away.

A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

A time to loue, and a time to hate: a time of warre, and a time of peace.

What profite hath he that worketh in that wherein he trauelleth?

I haue seene the trauell which God hath geuen to the sonnes of men, to be exercised in it.

He hath made euery thing beautifull in his time: also he hath set the worlde in their heart, yet can not man finde out the worke that God hath done from the beginning to the end.

I know that there is no good in them, but for a man to reioyce, and to do well in his life.

And also that euery man should eate and drinke, and enioy the profite of all his labour: it is the gift of God.

I know that whatsoeuer God doeth, it shall be for euer: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should feare before him.

That which hath been, is now: and that which is to be, hath already been: and God requireth that which is past.

And moreouer I saw vnder the Sunne the place of iudgement, that wickednesse was there: and the place of righteousnesse, that iniquitie was there.

I said in mine heart, God shall iudge the righteous and the wicked: for there is a time there for euery purpose and for euery worke.

I said in mine heart concerning the estate of the sonnes of men, that God might manifest them, and that they might see that they themselues are beasts.

For that which befalleth the sonnes of men, befalleth beasts: euen one thing befalleth them: as the one dieth, so dieth the other: yea they haue all one breath, so that a man hath no preeminence aboue a beast: for all is vanitie.

All go into one place: all are of the dust, and all turne to dust againe.

Who knoweth the spirit of man that goeth vpward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceiue that there is nothing better, then that a man should reioyce in his owne workes: for that is his portion: for who shall bring him to see what shall be after him?

So I returned, and considered all the oppressions that are done vnder the Sunne: and behold the teares of such as were oppressed, and they had no comforter: and on the side of their oppressors there was power, but they had no comforter.

Wherefore I praised the dead which are already dead, more then the liuing which are yet aliue.

Yea better is he than both they, which hath not yet been, neither hath seene the euill worke that is done vnder the Sunne.

Againe I considered all trauell, and euery right worke, that for this a man is enuied of his neighbour. This is also vanitie and vexation of spirit.

The foole foldeth his hands together, and eateth his owne flesh.

Better is an handful with quietnesse, then both the handfuls with trauell and vexation of spirit.

Then I returned, and I saw vanitie vnder the Sunne.

There is one alone, and there is not a second: yea he hath neither child nor brother: yet is there no ende of all his labour, neither can his eye be satisfied with riches: neither thinketh he, for whom doe I labour, and bereaue my soule of good? This is also vanitie, and a sore trauell.

Two are better then one: because they haue a good reward for their labour.

For if they fall, the one will lift vp his fellow: but woe to him that is alone when he falleth, for he hath not another to lift him vp.

Againe, if two lie together, then they haue heate: but how can one be warme alone?

And if one preuaile against him, two shall withstand him: and a threefolde cord is not quickly broken.

Better is a poore and a wyse child, then an olde and foolish king, which will no more be admonished.

For out of prison he commeth to reigne, whereas also he that is borne in his kingdome becommeth poore.

I considered all the liuing which walke vnder the Sunne, with the second child that shall stand vp in his stead.

There is no ende of all the people, euen of all that he hath before them: they also that come after, shall not reioyce in him. Surely this is also vanitie and vexation of spirit.

Keepe thy foote when thou goest to the house of God, and be more ready to heare, then to giue the sacrifice of fooles: for they consider not that they do euill.

Be not rash with thy mouth, and let not thine heart be hasty to vtter any thing before God: for God is in heauen, and thou vpon earth: therefore let thy words be few.

For a dreame commeth through the multitude of businesse, and a foole is knowen by multitude of words.

When thou vowest a vow vnto God, defer not to pay it: for he hath no pleasure in fooles: pay that which thou vowest.

It is better that thou shouldest not vow, then that thou shouldest vow and not pay.

Suffer not thy mouth to cause thy flesh to sinne, neither say thou before the Angell, that it was an error: wherefore should God be angry at thy voice, and destroy the worke of thine hands?

For in the multitude of dreames and many words there are also diuersities: but feare thou God.

If thou seest the oppression of the poore, and violent perverting of iudgement and righteousnesse in a prouince, marueile not at the matter: for he that is higher than the highest regardeth, and there be higher than they.

Moreouer the profite of the earth is for all: the King himself is serued of the field.

He that loueth siluer, shall not be satisfied with siluer: nor he that loueth abundance, with increase: this is also vanitie.

When goods increase, they are increased that eate them: and what good is there to the owners thereof, saue the beholding of them with their eyes?

The sleepe of a labouring man is sweete, whether he eate little or much: but the abundance of the rich will not suffer him to sleepe.

There is a sore euill which I haue seene vnder the Sunne, namely, riches kept for the owners thereof to their hurt.

But those riches perish by euill trauell: and he begetteth a sonne, and there is nothing in his hand.

As he came out of his mothers wombe, naked shall he returne to go as he came, and shall take nothing of his trauell, that he may carry away in his hand.

And this also is a sore euill, that in all points as he came, so shall he go: and what profite hath he that hath laboured for the winde?

All his dayes also he eateth in darkenesse, and he hath much sorowe and wrath with his sicknesse.

Behold therefore that which I haue seene: it is good and comely for one to eate and to drinke, and to enioy the profite of all his labour wherein he trauelleth vnder the Sunne, all the dayes of his life which God giueth him: for it is his portion.

Euery man also to whom God hath giuen riches and substance, and hath giuen him power to eate thereof, and to take his portion, and to reioyce in his labour: this is the gift of God.

For he shall not much remember the dayes of his life: because God answereth him in the ioy of his heart.

There is an euill which I haue seene vnder the Sunne, and it is common among men.

A man to whom God hath giuen riches, substance, and honour, so that he lacketh nothing for his soule of all that he desireth, yet God giueth him not power to eate thereof, but a stranger eateth it: this is vanitie, and it is a sore disease.

If a man begette an hundred children, and liue many yeeres, so that the dayes of his yeeres be many, and his soule be not filled with good, and also that he haue no burying: I say that an vntimely birth is better than he.

For he commeth in vanitie, and departeth in darkenesse, and his name shall be couered with darkenesse.

Moreouer he hath not seene the Sunne, nor known any thing: this hath more rest than the other.

Yea though he liue a thousand yeeres twice told, and enioy no good: doe not all go to one place?

All the trauell of man is for his mouth, and yet the appetite is not filled.

For what hath the wyse more than the foole? what hath the poore, that knoweth to walke before the liuing?

Better is the sight of the eyes, than the wandring of the desire: this is also vanitie and vexation of spirit.

That which hath been named, is already known, and it is certaine that he is man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanitie, what is man the better?

For who knoweth what is good for man in this life, all the dayes of his vaine life which he passeth as a shadow? for who can tell a man what shall be after him vnder the Sunne?

If we had such Mōkes nowe no doubt wee should delight to here theym named

Thei wer not lordes of the parlament

Thei toke not Matrimonye for ondeclene thyng.

These were Gods abbots

These iiii. kindes of Mōkes may be applied to the iiii. horses that are described in ỳ Apocalyps,

These were the whyte horse whose lyfe and conuersatyon was brought a-zient

lyon and helpe to leade a good lyfe, then with them of the worlde, A parson moughte better kepe his simplicitie, chastetie, sobriete, humilite and other vertues in such assemble of holye persons then he could do amonge the seculers and worldly, which sought but thynges carnall. So was then the lyfe of monkes the fontaigne of christendome. But thou must know the monkes of ỳ tyme were far other thē they of this prelēt time. They made no vowes nor promises as they do nowe. None was tyen cō strayned to chastite or to other vertues agaīst his wyl. They were subiect and obeissaunt vnto the commaundement of theyr Abbote wyllyngly as though God had commaunded thē. For their superiour commaunded theym nothyng but the commaundementes of god and of the Golpell.

And because I maye not reherse the lyfe of all Monkes I wyll speake here of iiii. maner of Monkes to thentēt that ye may know how the lyfe of monkes is chaunged:

The first mōks was Helyas and Heliseus the sonnes of Jonadab: the sonnes of the prophets, S. John Baptist and other lyke. Thei were parsons liuing in the abstinence: in wilderneſſe. But the lyfe of them hath no maner similytude vnto the lyfe of our Monkes nowa dayes Not long after ỳ our sauiour Chryst is ascended vnto heauen, is ther com an other sect of Monkes of whom writeth Philo and Eusebius These Monks had ther beginning of the disciples of Mark: with them dwelled womē and lyued to gether seperate frō the people in sobriette, chastitie & loue. And they lasted

ere of God, with the apparell of the riche man, and despise the poore, and iudge them vniustly, and
are partakers of euil thoughtes: And finally, with all their workes and wordes, declare themselues
to be the verie members of Antichrist, and of his malignant Church. Wherefore, if we will not be
found guiltie of the same condemnation, with the wicked worlde: let vs auoide all such abuses,
as much as lyeth in vs, and not be ashamed of the Crosse of Christ, whatsoeuer reproche or
persecution we shall suffer therefore in this worlde: remembring that for a litle momentanie
affliction, we shall receiue a crowne of glorie, that neuer fadeth away. Vnto the which, God
graunt vs all to come, through the merites of Iesus Christ our Lord and Sauiour. Amen.

The Epistle of S. Iames.

The first Chapter.

IAmes a seruaunt of God, and of the Lord Iesus Christ, wisheth health to the twelue tribes which
are scattered abroade.

My brethren, count it exceeding ioye when ye fall into diuers temptations, knowing this, that
the trying of your faith bringeth forth patience. But let patience haue her perfect worke, that
ye may be perfect and entire, wanting nothing. If any of you lacke wisedome, let him aske of
God, that giueth to all men liberally, and vpbraideth no man, and it shall be giuen him. But let
him aske in faith, nothing doubting: for he that doubteth, is like a waue of the sea, that is
moued and caried with the wind. For let not that man thinke that he shall receiue any thing of
the Lord. A double minded man is vnstable in all his waies. Let the brother of lowe degree
reioyce in that he is exalted: But the riche, in that he is made lowe: because as the flowre of
the grasse he shall vanish away. For the Sunne ariseth with a burning heate, and drieth vp the
grasse, and the flowre thereof falleth, and the beautie of the fashion of it perisheth: euen so
shall the riche man fade away in his wayes. Blessed is the man that endureth tentation: for
when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that
loue him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted
with euil, neither tempteth he any man. But euery man is tempted, when he is drawen away of
his owne concupiscence, and entised. Then when concupiscence hath conceiued, it bringeth forth
sinne: and sinne when it is finished, bringeth forth death. Do not erre therefore my deare
brethren. Euery good gift and euery perfect gift is from aboue, and commeth downe from the
father of lights, with whom is no variablenesse, neither shadowe of turning. Of his owne will
begate he vs with the worde of truth, that we should be the firstfruites of his creatures.
Wherefore, my deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath.
For the wrath of man worketh not the righteousnesse of God. Wherefore lay apart all filthinesse
and superfluitie of naughtinesse, and receiue with meekenesse the worde grafted in you, which is
able to saue your soules. But be ye doers of the worde, and not hearers only, deceiuing your
owne selues. For if any be a hearer of the worde, and not a doer, he is like vnto a man beholding
his naturall face in a glasse. For he beholdeth himself, and goeth his way, and straightway
forgetteth what manner of man he was. But whoso looketh into the perfect lawe of libertie, and
continueth therein, he not being a forgetful hearer, but a doer of the worke: this man shall be
blessed in his deede. If any man among you seeme to be religious, and refraineth not his tongue,
but deceiueth his owne heart, this mans religion is vaine. Pure religion and vndefiled before
God and the father, is this, To visite the fatherles and widowes in their affliction, and to
keepe himself vnspotted of the world.

The second Chapter.

My brethren, haue not the faith of our Lord Iesus Christ the Lord of glorie, in respect of
persons. For if there come vnto your assemblie a man with a golde ring, and in goodly apparell,
and there come in also a poore man in vile raiment: And ye haue respect vnto him that weareth
the gay clothing, and say vnto him, Sit thou here in a good place: and say to the poore, Stande
thou there, or sit here vnder my footestoole: Are ye not then partiall in your selues, and are
become iudges of euil thoughtes? Heare my beloued brethren, hath not God chosen the poore of
this worlde, rich in faith, and heires of the kingdome which he hath promised to them that loue
him? But ye haue despised the poore. Do not the riche oppresse you by violence, and draw you
before the iudgement seates? Do not they blaspheme that worthie Name, after the which ye are
called? If ye fulfill the royall lawe, according to the scripture, Thou shalt loue thy neighbour
as thy selfe, ye do well. But if ye haue respect to persons, ye commit sinne, and are rebuked of
the lawe as transgressors. For whosoeuer shall keepe the whole lawe, and yet offende in one
point, he is guiltie of all. For he that said, Thou shalt not commit adultery, said also, Thou
shalt not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor
of the lawe. So speake ye, and so do ye, as they that shalbe iudged by the lawe of libertie. For
he shall haue iudgement without mercie, that hath shewed no mercie: and mercie reioyceth against
iudgement. What auaileth it, my brethren, though a man say he hath faith, if he haue not
workes? can faith saue him? If a brother or sister be naked, and destitute of daily food, and
one of you say vnto them, Depart in peace, be ye warmed and filled, notwithstanding ye giue them
not those things which are needefull to the body, what auaileth it? Euen so faith, if it haue
not workes, is dead, being alone. Yea a man may say, Thou hast faith, and I haue workes: shewe
me thy faith without thy workes, and I will shewe thee my faith by my workes. Thou beleeuest
that there is one God, thou doest well: the deuils also beleeue, and tremble. But wilt thou
know, O vaine man, that faith without workes is dead? Was not Abraham our father iustified by
workes, when he had offered Isaac his sonne vpon the altar? Seest thou how faith wrought with
his workes, and by workes was faith made perfect? And the scripture was fulfilled which saith,
Abraham beleeued God, and it was counted vnto him for righteousnesse, and he was called the
friend of God. Ye see then how that by workes a man is iustified, and not by faith only. Likewise
also was not Rahab the harlot iustified by workes, when she had receiued the messengers, and had
sent them out another way? For as the body without the spirit is dead, so faith without workes
is dead also.

The third Chapter.

My brethren, be not many masters, seeing ye know that we shall receiue the greater condemnation.
For in many things we offende all. If any man offende not in worde, the same is a perfect man,
and able also to bridle all the body. Behold, we put bittes in the horses mouthes, that they
should obey vs, and we turne about all their body. Behold also the ships, which though they be so
great, and driuen of fierce winds, yet are they turned about with a verie small sterne, whither
the gouernour listeth. Euen so the tongue is a litle member, and boasteth great things. Behold,
how much wood is kindled by a litle fire? And the tongue is a fire, a worlde of iniquitie: so is
the tongue among our members, that it defileth the whole body, and setteth on fire the course of
nature, and is set on fire of hell. For euery kinde of beastes, and of birdes, and of serpentes,
and of things in the sea, is tamed, and hath been tamed of mankinde: But the tongue can no man
tame, it is an vnruly euil, full of deadly poyson. Therewith blesse we God, euen the father:
and therewith curse we men, which are made after the similitude of God. Out of one mouth
proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountaine
send out at one place sweete water and bitter? Can the figtree, my brethren, beare oliue
berries? either a vine figs? So can no fountaine both yeelde salt water and sweete. Who is a
wise man and endued with knowledge among you? let him shewe out of a good conuersation his
workes in meekenesse of wisedome. But if ye haue bitter enuying and strife in your hearts,
reioyce not, and lie not against the truth. This wisedome descendeth not from aboue, but is
earthly, sensuall, and diuelish. For where enuying and strife is, there is inconstancie, and
euery euil worke. But the wisedome that is from aboue, is first pure, then peaceable, gentle,
and easie to be intreated, full of mercie and good fruites, without partialitie, and without
hypocrisie. And the fruite of righteousnesse is sowen in peace of them that make peace.

The fourth Chapter.

From whence come warres and fightings among you? come they not hereof, even of your lustes that
warre in your members? Ye lust, and haue not: ye kill, and desire to haue, and cannot obtaine:
ye fight and warre, yet ye haue not, because ye aske not. Ye aske, and receiue not, because ye
aske amisse, that ye may consume it vpon your lustes. Ye adulterers and adulteresses, know ye
not that the friendship of the worlde is enmitie with God? whosoeuer therefore will be a friend
of the worlde, is the enemie of God. Thinke ye that the Scripture saith in vaine, The spirit
that dwelleth in you, lusteth to enuie? But he giueth more grace. Wherefore he saith, God
resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnto God:
resist the deuil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.
Cleanse your hands, ye sinners: and purifie your hearts, ye double minded. Be afflicted, and
mourne, and weepe: let your laughter be turned into mourning, and your ioye into heauinesse.
Humble your selues in the sight of the Lord, and he shall lift you vp. Speake not euil one of
another, brethren. He that speaketh euil of his brother, and iudgeth his brother, speaketh euil
of the lawe, and iudgeth the lawe: but if thou iudge the lawe, thou art not a doer of the lawe,
but a iudge. There is one lawgiuer, which is able to saue and to destroy: who art thou that
iudgest another? Go to now, ye that say, To day or to morrow we will go into such a citie, and
continue there a yeare, and buy and sell, and get gaine: whereas ye know not what shall be on the
morrow. For what is your life? It is euen a vapour, that appeareth for a litle time, and then
vanisheth away. For that ye ought to say, If the Lord will, we shall liue, and do this or that.
But now reioyce ye in your pride: all such reioycing is euil. Therefore to him that knoweth to
do good, and doth it not, to him it is sinne.

The fifth Chapter.

Go to now, ye rich men, weepe and howle for your miseries that shall come vpon you. Your riches
are corrupt, and your garments are moth eaten. Your golde and siluer is cankered, and the rust
of them shall be a witnesse against you, and shall eate your flesh as it were fire. Ye haue
heaped treasure together for the last dayes. Behold, the hire of the labourers which haue reaped
down your fields, which is of you kept backe by fraude, crieth: and the complaints of them which
haue reaped, are entred into the eares of the Lord of hoastes. Ye haue lyued in pleasure vpon the
earth, and been wanton: ye haue nourished your hearts, as in a day of slaughter. Ye haue
condemned and killed the iust, and he doth not resist you. Be patient therefore, brethren, vnto
the comming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth,
and hath long patience for it, vntil he receiue the former and latter raine. Be ye also patient,
and stablish your hearts: for the comming of the Lord draweth nigh. Grudge not one against
another, brethren, lest ye be condemned: behold, the iudge standeth before the doore. Take, my
brethren, the prophets, which haue spoken in the Name of the Lord, for an example of suffering
affliction, and of patience. Behold, we count them happie which endure. Ye haue heard of the
patience of Iob, and haue seene the end of the Lord, that the Lord is very pitifull and mercifull.
But aboue all things, my brethren, sweare not, neither by heauen, neither by the earth, neither
by any other oth: but let your communication be, Yea, yea: Nay, nay: lest ye fall into
condemnation. Is any among you afflicted? let him pray. Is any merie? let him sing psalmes. Is
any sicke among you? let him call for the elders of the congregation, and let them pray ouer him,
and anoint him with oyle in the Name of the Lord: And the prayer of faith shall saue the sicke,
and the Lord shall raise him vp: and if he haue committed sinnes, they shall be forgiuen him.
Confesse your faultes one to another, and pray one for another, that ye may be healed. The
feruent prayer of a righteous man auaileth much. Elias was a man subiect to like affections as
we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the
space of three yeares and sixe moneths. And he prayed againe, and the heauen gaue raine, and the
earth brought forth her fruite. My brethren, if any of you do erre from the truth, and one
conuert him: Let him know, that he which conuerteth the sinner from the error of his way, shall
saue a soule from death, and shall hide a multitude of sinnes.

and yet was of Barnabas to diligence chosen: for he should thinke it best commended the Gospel of accepting as he should thinke and do all things

strict

ere they come vnto vs. Thus by the doctrine of the Lord are we established, and by hope of life receiued, and the feare of iudgement kept vnspotted, we shall be glorified in the sight of our God, if we do the things which he hath commanded vs. For he saith in the Prophet, Though Noah, Daniel, and Iob should pray for this people, I will not heare them for their workes sake, but they shall serue in their captiuitie. Likewise Ieremie saith, Though Moses and Samuel should stand before me, yet my mind is not towards this people. Cast them out of my sight, and let them go. Wherefore when they say vnto vs, Wherefore doth God fast, and we see not? Wherefore doth he humble our soules, and we regard it not? Behold, in the day of your fast you seeke your owne pleasure, and exact of all men that worke for you. Behold, you fast for strife and debate, and to smite with the fist of wickednesse. Your fast in these dayes shall not cause your voice to be heard. Is this the fast that I haue chosen, saith the Lord? A day for a man to afflict his soule? Is it when he bendeth his head like a bow, and couereth himself with sackcloth and ashes? Call you this a fast, and an acceptable day vnto the Lord? Is not this the fast that I haue chosen, saith the Lord? Loose the bands of wickednesse, vndo the knots of violence, let the oppressed go free, and breake euery vnrighteous bond. Deale thy bread to the hungry, and if thou see the naked, couer him, and bring the poore and harbourlesse into thine house. If thou see the sicke, visit him, and comfort him, and despise not thine owne flesh. Then shall thy light breake forth as the morning, and thy health shall grow speedily, and righteousnesse shall go before thy face, and the glory of the Lord shall gather thee. Then shalt thou call, and the Lord shall heare thee: while thou art yet speaking, he shall say, Behold, I am here. If thou take away from thee the bond, and the stretching forth of the finger, and the speaking of wickednesse, and giue thy bread to the hungry soule, and satisfie the afflicted soule, then shall thy light arise in darkenesse, and thy darkenesse shall be as the noone day. And the Lord shall alway guide thee, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters shall not faile. And they that shall be of thee shall build the old foundations, and raise vp the foundations of many generations, and thou shalt be called the repairer of the breaches, and the restorer of paths to dwell in. If thou turne away thy foot from the Sabbath, and from doing thy pleasure in my holy day, and call the Sabbath delightful, and the holy day of the Lord honourable, and honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words, then shalt thou delight thy selfe in the Lord, and I will cause thee to ride vpon the high places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it. And the people shall be reproued for their sinnes, and for their wickednesse. Then shall a man and a woman say, I am sicke: and the people that dwell therein shall be forgiuen their wickednesse. Then shall the righteous goe before my face, and my righteousnesse shall go before them, and the glory of the Lord shall gather them vp. Then shalt thou call, and the Lord shall heare thee: while thou art yet speaking, he shall say, Behold, I am here. If thou take away from thee the bond, and the stretching forth of the finger, and the speaking of wickednesse, and giue thy bread to the hungry soule, and satisfie the afflicted soule, then shall thy light arise in darkenesse, and thy darkenesse shall be as the noone day. And the Lord shall alway guide thee, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters shall not faile. And they that shall be of thee shall build the old foundations, and raise vp the foundations of many generations, and thou shalt be called the repairer of the breaches, and the restorer of paths to dwell in. If thou turne away thy foot from the Sabbath, and from doing thy pleasure in my holy day, and call the Sabbath delightful, and the holy day of the Lord honourable, and honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words, then shalt thou delight thy selfe in the Lord, and I will cause thee to ride vpon the high places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it. And the people shall be reproued for their sinnes, and for their wickednesse. Then shall a man and a woman say, I am sicke: and the people that dwell therein shall be forgiuen their wickednesse. Then shall the righteous goe before my face, and my righteousnesse shall go before them, and the glory of the Lord shall gather them vp.

ſtrife betweene the ſeruants of the Lord Cardinall of Yorke, and the ſeruants of the Duke of Norffolke, the ſeruants of the Duke of Norffolke (aſſiſted with the Lord Cobham) were by the Lord Cardinall commaunded to the Counter in Southwarke, but they refuſed to go thither, whereupon the Lord Cardinall ſent for the Lord Cobham, and commaunded him to cauſe his ſeruants to go to the Counter, who anſwered, that he was not their Lord, nor they his ſeruants, and therefore refuſed to go to the Counter, whereupon the Cardinall ſent for the Duke of Norffolke, who came to the Cardinall, and commaunded his ſeruants to go to the Counter, who obeyed his commaundement, and went thither, and remained there priſoners vntill the Cardinall ſent for them againe, and then they were diſcharged.

The Cardinall ſent for the Lord Mayor of London, and commaunded him to ſee good order kept, and the Lord Mayor did make proclamation, that euery man ſhould keepe his houſe, vpon paine of death, and that no man ſhould be ſeene in the ſtreetes after nine of the clocke at night, vpon the ſame paine, and that euery man ſhould make fire before his doore, and hang out a lanterne with a candle light, vpon paine of impriſonment, and that euery Alderman ſhould cauſe his Conſtables and Watchmen to walke in their Wardes, and ſee the Proclamation obſerued, and that euery Alderman ſhould make certaine of his Wardmen Captaines ouer the reſt, to ſee the Proclamation obſerued, and that euery Captaine ſhould bring in the names of ſuch as ſhould offend in the premiſes, and that euery Alderman ſhould bring in the names of ſuch Captaines

The Bishops Bible.

wyth thembosinge the at Christe hyme clerke leapeth
in the gospel: Secret thar pe haue pet lep pet we be vns
so pou is commaunded: pet lep pet we be vns all thar
Luke. xviij.

Annotations.

Matthew.

except yth hym cleue in his imagination.
Secret with hym in bede be is nothynge, the same
what whan in bede be is nothynge, the same
Mic. xiiij. Je and man hymselue that is come
maye holyer, then other. All that that apo
thyr women to the feruice of God, and nothynge to betake
herselfe (if women be called religious for this cause, that
to be called religious be holynesse, that apostles
place by contemptible, but thereby increase not
liberally, and worshyppig, but for the moste
call, for almuche as they keepe not the perfection
prescribed in a ceremoniall lyfe and all Judas
be called religious, that is to say, captiuesse
wise. Hereafter that mayntayne by goodlesse
cion habitation bad to certayne bayne ceremo
nowe the lyfe of the religious but a superfy
thristine ys good and bonde and lubrice, for whatso
lyfe was good and holy, as ye religious whan they
were woont to lyue by foreygne almes, when they
signified forsake alone as they
ordre.

ecclesiastical dignitaries after the greke the word
ticatio of the religious. The Greke takes that they
onely, and no religious to be called ruled
bers by name and yet will depil be called the Greke takes of realthe
hyppis, cate, and be conuersant lyke ecclesi
in the mypbes of the world by and cell in bodyes,
for that worlde now the Greke takes which
fro the Greke takes a departyng fro the
the multytude of epre among them mayntayned, and al chas
whiche we were bounde to do. Thus are the
prohibitable ceremonies we haue done but thar
so you is commaunded: pet lep pet we be vns all thar

Ower ſo auiours ſhyrche hath com=
maunded nothynge to ſtraytly as to
loue one another, yea alſo to loue our
enemies, as it is wrytten in Sayncte
Mathew.

Sorcerers.

¶ Howe man and wyfe that lyue
together a godlye vnyte after the
holye ordynaunce of goddes worde.

¶ Howe dyuerſe enterlude ſcripture hath
ſet out the ſuperſtitious ſeruice of the
vnholye churche.

¶ Howe the ſcripture ſpeaketh of
prieſtes and of the ſacrifice of the
holye churche.

¶ Howe the ſcripture ſpeaketh of
ſacrifice.

¶ Howe the ſcripture ſpeaketh of
ſacrifice.

¶ Howe the ſcripture ſpeaketh of
ſacrifice

Wath, v.

Ephe, v.

Let them that beekonde ouer theyr wyues, reade & marke these wordes that they may learne to loue them,

these qualities ons grounded in a woman: wil dayly growe and increase, wherfor he that louethher for them, shall daily louc her better and better:

Learne to chastice thy wyfe i. Peter. iii 2. Pet. iii.

Mathew, where he saith. Loue your enemies Then howe much the more shoulde the manne and wyfe loue the one the other which are but one body. S. Paul teacheth that mē shall loue theyr wyues: but, alas, there are but fewe that knowe howe they shall loue the one the other, For if thou loue thy wyfe onely because she is thy wife and because she serueth and pleaseth the after ꝑ sensuall appetit of the flesh in beautie, noblenes, richesse and such lyke, this is no loue before God. Of suche loue speaketh not S. Paule, for suche loue is amonge harlottes yea among brute beastes: But thou shalt loue her because that she is the syster in the chrystē faith, and that she is enherytor together wyth the of the glory of god and because ye serue together one GOD. because that ye haue receyued to gether all one baptisme and semblable sacramēts: thou shalt also loue her for her vertues as shamefastnes, chastite, dilygence, sadnes, pacience, attemperaunce, secrecy, obedyence and other ghostly vertues, albeit that she be pore. of small lynage and foule. For ye may not loue the woman but that is in her, that is to saye vertues & the grace of God. Also thou mayest not hate her, but thou must hate the imperfection that is in her, as her vices, detraction lacke of shame, lacke of Chastitie, vayne and ydle, wordes glotonye, dishonestie slouthfulnes, wrath, pryde. & other vyces lyke wyse shall the woman loue or hate that that is in the man. The man shall reproue his wyfe by good maner when she shall make any faute without hating of her hauing alwayes pacience wyth her as with a fraple vessell, as teacheth S. Peter

parell

Wyues submyt your selues vnto your husbandes as vnto the lorde. For the husbande is the wyues heade, euen as Christ is the heade of the congregacion, and he is also the sauyour of the same body. Therfore as the congregacion is subiect vnto Christ, euen so let the wyues be subiect vnto their husbandes in all thinges. Husbandes loue your wyues, euen as Christ loued the congregacion, and gaue himself for it, that he might sanctifie it, and clense it with the washing of water by the worde, that he might make vnto himself a glorious congregacion, not hauing spot or wrinkle, or any such thinge, but that it should be holy and without blame. So ought men to loue their wyues as their owne bodies. He that loueth his wife, loueth himself. For no man hateth his owne flesh, but nourisheth and cherisheth it, euen as the Lorde the congregacion: For we are members of his body, and of his flesh, and of his bones. For this cause shall a man leaue father and mother, and cleaue vnto his wife, and they two shall be one flesh. This is a great secrete, but I speake concerninge Christ and the congregacion. Nevertheles let euery one of you in particular so loue his wife, euen as himself: and let the wife see that she feare her husband.

Children obey your parentes in the Lorde, for this is right. Honour thy father and mother, which is the first commaundement in promise, that it may go well with thee, and that thou mayest liue long on the earth. And ye fathers prouoke not your children vnto wrath, but bringe them vp in the nurture and information of the Lorde.

Seruauntes be obedient vnto them that are your masters according to the flesh, with feare and trembling, in singlenes of your hertes, as vnto Christ: not with seruice of eye, as men pleasers, but as the seruauntes of Christ, doinge the will of God from the hert: with good will doinge seruice, as vnto the Lorde and not vnto men: knowinge that what good thinge euery man doeth, the same shall he receaue of the Lorde, whether he be bonde or free. And ye masters do the same vnto them, and forbeare threatninge: knowinge that your master also is in heauen, neither is there respect of persons with him.

Finally my brethren, be strong in the Lorde, and in the power of his might. Put on the armour of God, that ye may stande against the assautes of the deuell. For we wrestle not against flesh and bloude, but against rule, against power, against worldly rulers of the darknes of this worlde, against spiritual wickednes in heauenly thinges. Wherfore take vnto you the armour of God, that ye may be able to withstande in the euell day, and to stande perfect in all thinges. Stande therfore, and your loynes girded about with verite, and clothed with the brestplate of righteousnes, and your feete shod with the preparacion of the Gospell of peace, and take vnto you the shelde of faith, wherwith ye shall be able to quenche all the fyrie dartes of the wicked. And take the helmet of health, and the sworde of the spirite, which is the worde of God: praying always with all maner of prayer and supplicacion in the spirite, and watching thereunto with all instaunce and supplicacion for all saintes, and for me, that vtterance may be geuen vnto me, that I may open my mouth boldly to vtter the misteri of the Gospell, for the which I am ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

But that ye also may know my affaires, and how I do, Tichicus a deare brother, and a faithfull minister and fellowe seruaunt in the Lorde, shall shewe you all thinges, whom I haue sent vnto you for the same purpose, that ye might know our affaires, and that he might comforte your hertes, with Onesimus a faithfull and a deare brother, which is one of you. They shall shewe you of all thinges which are done here.

Aristarchus my felowe prisoner greeteth you, and Marcus Barnabas sister sonne, touchinge whom ye receaued commaundementes: if he come vnto you receaue him, and Iesus which is called Iustus, which are of the circumcision. These only are my felowe helpers vnto the kingdome of God, which haue bene a comforte vnto me. Epaphras greeteth you, which is one of you, a seruaunt of Christ, and alwayes laboureth fervently for you in his prayers, that ye may stande perfect and fulfilled in all the will of God. For I beare him witnesse, that he hath a great zele for you, and for them which are at Laodicea, and for them which are at Hierapolis. Luke the beloued phisicion greeteth you, and Demas. Salute the brethren which are at Laodicea, and Nimphas, and the congregacion which is in his house. And when this epistle is red among you, cause that it be red also in the congregacion of the Laodiceans, and that ye likewise rede the epistle which is sent from Laodicea. And say vnto Archippus, Take heede to the ministracion which thou hast receaued of the Lorde, that thou fulfill it. The salutacion of me Paul with mine owne hande. Remember my bondes. Grace be with you. Amen.

The ende of the Epistle of Paul vnto the Ephesians.

parel. For with suche thinges do the moste folishe wome of al garnishe thē selues. Therfore shal the husbande take hede that the wife kepe measure herin. Then shal the wife obeye vnto her husbande as vnto her soueraigne, & shal loue him as her owne body shal honour & feare hym as her Lorde, For so was Sara subiecte vnto her husbāde Abraham and she called hym her Lord as wytneth S. Peter. So did Monica the mother of S. Austen honoure her husband, And whē he was wrothe or dronken she tempted hym not but after that it was passed she warned hym of it by swete wordes. So should al good womē do vnto theyr husbādes Thus shall ther be no sēsuall or carnall loue i thestate of mariage but a godly and a spirituall Then shal both man and wife helpe the one the other for to get their expences, The womā shal take care for that, that must be done within the house and the man without. For suche a like is moche pleasaunt vnto God as it is writen in Ecclesiastes in this maner. In three hath my spirite had pleasure which are approued before God and man. The concord of bretherne loue of thy neyghboure, and the man and wife wel agreing togither among thē selues. Such a lyfe in mariage is pleasaunt vnto god for he him selfe dyd institute mariage in, Paradise.

The man shal alwayes attribute somewhat vnto the womā for she is a fraile vessell. They shall liue sometyme also in charitie w one purpose and accord to thintent they may faste and pray, It is also alwayes best that in mariage the like take the like: For if a poore man take a rich or nobel woman, she would be the head and

1. Pet. iii.

If thou wylte be worthy the name of an honest womā folowe this example,

The carnall loue is at an end so lone as the flesh is greued.
Eccle. xxv,

Alas the most part of womē bear with ther husbandes maners theiar to enorme.

and that is agaynst the teaching of S. Paule And if the poore mayden take a ritche and noble husband she is not felowe to him nor lady of the house, but a seruaũt for he knowlegeth her not for his wife but holdeth her as his seruaunt & drugge And this is like wise agaynst the teachinge of S. Paule. For by such meãe the woman hath not gotten an husband e but a tiraunt & a violent Lorde. Nether was Eue made of the fete of Adam, but of his side. Neuertheleſſe whẽ the riche is ioined in mariage with the poore, and loue wel the one the other after such manner as I haue saied so that the man be alwaies the heade and that he dispise not his wife it is a christen like be they riche or poore, nobel or vnnobel. For in this mater the will of God is more to be considered then pouertie or richesse.

It is not good to be coupled in Matrimoni with an vnequale yoke so lowe.

Lose the true louer egardeth not the ryches nor the pouertie but the wil of God.

How the parentes shall teache and gouern theyr childzen after the Gospel, Chapt re. xviii

All thing in all Christendome is so necessary as to teache and gouerne the childzen, as it apperteyneth. For, for defaute of gouernaunce of theym cometh all euels in to the worlde. And oft tymes it is the faute of the parentes that the childzẽ be nought be cause that they kepe not thẽ sel uis from giueng them euell ensample whyche is a great and daungerous sinne. This is the cause of the mooste parte of the sinnes that be done in the worlde, wherfore it behoueth that the parentes take good hede that thei gouern their childzen wel and craftely from the beginninge

Here is the offence of Christ mentioned in the Gospel.

ning of their profession, for he is faithful that promised.

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in the which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

11 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

they abode at home and learned their childz in the lawes of God, For God requyzeth not that we shoulde go on pilgremage, He neuer comm aunded nor pzeyled them. For it is nothyng but all incredulite and lacke of faythe that maketh vs to ronne here and there and to seche God in one certeyn place whiche is like mighty in al places, But God hath commaunded al his people to gouerne and teach theyr childzen + theyr meani, as writeth sayne Paule vnto Timothe, saying: If any on take not charge and care for his owne and pzincipally for his manye, he hath denyed the fayth and is worse the an vnfidele or paynym. Who is he that wolde not tremble hering these words of this holy apostel. O ye fathers and mothers masters and mastresses take these wordes into your hertes for it is greate paril to be worse then a paynime and to denye the fayth Take good hede what seruauntes ye take in to your house For your childzē oftē times wil become lyke vnto them. Take also good hede that your meny tell no vile tales, sing no vile songes, nor speake no foale wordes, for that wolde moche corrupt the childzen, Ye muste al so be ware that ye do not crap or clothe your childzen ponpously to flater them or to make so moche of them shewing them to moche fo-lysshe loue. For when ye gyue them to moche of the bzydell ye cannot after ward chastite or kepe loue them. It is expedient also that ye take hede, that ye cloth not your selues to sumptuously for zif the parentes wyt: It pzofiteth no thing to kepe the childzen from it For the chil dzen wil learne it of them selues by the euyll

The Lozde, b pzayed for it, thys stubling stocke is well remoued out of our waie.

Thy dampn cio is iust thou folysshe man, t thou breake thys commau dement, i. Tim. v.

Oh damnable cryme, and lyt le regarded,

The chyldzen learne the ser uauntes ma ners.

The childzen are readye to learne al such thinges and p ouer much ti lyng of theim maketh theim dul toal good nes and at the last stubberne.

Some the parentes of

ensample of these parentes. For when they see
ook what
epyre not to
hyldre of ire no time
ame thynge
ebylde of ire,
ature. Gret
ne, & ly
ore thou
ayre
ayre
ayre

Counterfeyt chaynes

Of the counterfeyting of chaynes, gyrdes, brasyllettes, and other lyke thynges.

Counterfeyt chaynes, gyrdes, brasyllettes, and other lyke thynges, ben made of latyn, and of other base metall, and ben gylte, and sold for fyne. And they ben made in many places, but specyally in Almayne, and in Flaundres, and in Brabant. And they ben made in many wyses, for some ben made of plate, and some ben made of wyre, and some ben made of mayllys, and some ben made of castynge. And they ben made in many fassyons, and in many wyses, after the custome of the countrey where they ben made. And they ben sold by the pounde, and by the dosyn, and by the grosse, and by the peece, after the custome of the countrey where they ben sold. And they ben sold in many places, but specyally in Flaundres, and in Brabant, and in Almayne, and in Englond, and in Scotland, and in Irelond, and in many other countreys. And they ben sold in many wyses, for some ben sold by weyght, and some ben sold by the peece, and some ben sold by the dosyn, and some ben sold by the grosse, after the custome of the countrey where they ben sold. And they ben sold in many places, but specyally in Flaundres, and in Brabant, and in Almayne, and in Englond, and in Scotland, and in Irelond, and in many other countreys. And they ben sold in many wyses, for some ben sold by weyght, and some ben sold by the peece, and some ben sold by the dosyn, and some ben sold by the grosse, after the custome of the countrey where they ben sold.

Of counterfeyt stones

Counterfeyt stones ben made of glasse, and of other stones, and of other thynges. And they ben made in many places, but specyally in Almayne, and in Flaundres, and in Brabant. And they ben made in many wyses, for some ben made of glasse, and some ben made of other stones, and some ben made of other thynges. And they ben sold in many places, but specyally in Flaundres, and in Brabant, and in Almayne, and in Englond, and in Scotland, and in Irelond, and in many other countreys. And they ben sold in many wyses, for some ben sold by weyght, and some ben sold by the peece, and some ben sold by the dosyn, and some ben sold by the grosse, after the custome of the countrey where they ben sold.

Of counterfeyt perles

Counterfeyt perles ben made of glasse, and of other stones, and of other thynges. And they ben made in many places, but specyally in Almayne, and in Flaundres, and in Brabant. And they ben made in many wyses, for some ben made of glasse, and some ben made of other stones, and some ben made of other thynges. And they ben sold in many places, but specyally in Flaundres, and in Brabant, and in Almayne, and in Englond, and in Scotland, and in Irelond, and in many other countreys. And they ben sold in many wyses, for some ben sold by weyght, and some ben sold by the peece, and some ben sold by the dosyn, and some ben sold by the grosse, after the custome of the countrey where they ben sold.

Of counterfeyt chaynes

Counterfeyt chaynes, gyrdes, brasyllettes, and other lyke thynges, ben made of latyn, and of other base metall, and ben gylte, and sold for fyne. And they ben made in many places, but specyally in Almayne, and in Flaundres, and in Brabant. And they ben made in many wyses, for some ben made of plate, and some ben made of wyre, and some ben made of mayllys, and some ben made of castynge. And they ben made in many fassyons, and in many wyses, after the custome of the countrey where they ben made. And they ben sold by the pounde, and by the dosyn, and by the grosse, and by the peece, after the custome of the countrey where they ben sold. And they ben sold in many places, but specyally in Flaundres, and in Brabant, and in Almayne, and in Englond, and in Scotland, and in Irelond, and in many other countreys. And they ben sold in many wyses, for some ben sold by weyght, and some ben sold by the peece, and some ben sold by the dosyn, and some ben sold by the grosse, after the custome of the countrey where they ben sold.

Gene.iii, li. Tell.iii,

But I trowe the sermon is not, to be herd and that ꝓ rather is ignorat of his duti

thatlaboureth not shoulde not eate after the scripture. Moreouer at the festful dayes thou shalt bring the childe to the church to here the sermō. And whē they shalbe comē home ꝓ shalt axe thē what they haue kept in memory of the sermō. Thē shalt ꝓ admonish thē to lyue wel & to put al their hope & trust in god rather to die thē to do any thing ꝓ is against the wil of god Thou shalt also teache them the chrysten faith after the maner abouc declared, exhortacion them to pacience, charite and hope in God And principally thou shalt lerne them the cōtentes of the praier of oure sauiour Christ called the Pater noster, and that in their mother tonge, that is to say, how they haue an nother father in heauen of whome thei must loke for al goodnesse & wythout whom one can haue no goodnesse And howe that we maye seke nothing in al this life in all oure workes and in all oure ententes but ꝓ honour of this heauenly father And howe they muste desire that thys father, woulde gouerne all that wee do or desire. And howe that we must submit all to hys holy wil And howe that hys wyll can be but good, and healthful, Finally how that aboue al worldly thinges they be mindful of ꝓ cōtentes of this praier, and set moste by it of al other praiers, And for to do this the better thou shalt keepe thē frō reding of al wilde stories of battailes of loue. and other fables. Thou shalt bie them holsome bokes as is the holy Gospell, the epistles of the holy appostles, Yea and in cōclusion both the newe and olde testamēt, that is to say the hole bible in languag that thei mai vnderstand, and also this present boke and thus

Leade thy childzen in thys path, & ꝓ shalt se him walke vpryghte in, ther age the o therbi pathes shal teache thē to stumble.

thou

thou shalt do to thintent that thy childzen may accustume and learne them selues in the holye diuine scripture and dzinke of the swete fontaine which is descended from heauen And by suche meanes mayst thou pooze out good water when they shalbe old. Foz if thou be careful and doest great labour to get thi childzē their bodely expences as thou art bound howe moch moze art thou bound to get them their spiritual expences of ther soule whiche is made after the similitude and image of god And the moze þ the soule is wozthier then the bodi, the moze greater care must thou take to learne him his health. But what meat is better to nourish the soule then that of the gospel and of the holye scripture the which onely is nutriment of the soule. Thou haste kepte the body of thy childe from fire and water when he was yong: why wylt thou not nowe also keepe his soule from peril, It were moch better to be careful in this mater then to runne to Rome oz to S. James oz elles where on pilgremage, Foz (as I haue saied) al thys is infidelite Foz thou haste the healpe of God as redi at home as els where. if thou praie him with stedfast faith nothing doubting As saieth, S. James and if thou find not God in thy hert thou shalte fynde hym no where. The parents can do no greater seruice to God, thē to teache & learne wel their childzē Foz herin lieth greate vertue. Herebi may one please God singulerly. Ye parentes also bee ware that ye giue not to moche monei to your childzen And that, that ye giue them take hede howe thei spende it and wherupon. And whē they bzing ani thing home That is not yours

Mouide God this were not cleane oute of mens myndes

A tale of Robin hood wil not do it.

James, i,

He wyl not be found in anye other place noz ther, by any other meanes then by faith

Of the true parentes duetie towardes their children.

Some men there be, whiche loue their children verie well, but they shewe not that loue in due season, for they will not bee induced to correct their faultes, when they be yong, but rather cocker them in their wantonnesse, whiche is the verie next way to bring them to confusion. Therefore as soone as they can vnderstande, they must be taught to feare God, and to abhorre sinne, they must be taught to knowe their duetie towardes God, their neighbour, and themselues, they must be taught to serue God, to loue their neighbour as themselues, and to liue in the feare of God. Yea they must be taught euen from their infancie, to abhorre all vngodlinesse, and wickednesse, as whoredome, drunkennesse, periurie, theft, murther, and such like, and to auoide all occasions that may leade them vnto the same. Moreouer they must be taught to abhorre all lying, craftinesse, deceite, and disceitfulnesse, and to loue the truth, and to vse it in all their dealings. They must be taught to be sober, modest, and shamefast, and to auoide all vnseemelinesse in their behauiour, and to vse honest and comely behauiour in all their doings. They must be taught to be mercifull, liberall, and charitable towardes the poore, and needie members of Christ, and to auoide all vnmercifulnesse, and couetousnesse towardes the poore. They must be taught to be humble, and lowlie minded, and to auoide all pride, and disdainfulnesse towardes their inferiours. They must be taught to be obedient, and reuerent towardes their superiours, and to auoide all disobedience, and irreuerence towardes their superiours. They must be taught to be peaceable, and louing, and to auoide all brawling, and contention. They must be taught to be modest, and temperate in their diet, and to auoide all gluttonie, and drunkennesse. They must be taught to be chaste, and continent, and to auoide all vncleannesse, and lasciuiousnesse. They must be taught to be diligent, and painefull in their callings, and to auoide all idlenesse, and slouthfulnesse. They must be taught to be sober, and wise, and to auoide all rashnesse, and foolishnesse. They must be taught to be constant, and stedfast, and to auoide all inconstancie, and lightnesse. They must be taught to be faithfull, and true, and to auoide all falsehood, and vntruth. They must be taught to be thankefull, and to auoide all vnthankefulnesse. They must be taught to be patient, and to auoide all impatiencie. They must be taught to be meeke, and to auoide all wrathfulnesse. They must be taught to be gentle, and to auoide all crueltie. They must be taught to be quiet, and to auoide all brawling, and contention. They must be taught to be peaceable, and to auoide all warre, and fighting. They must be taught to be louing, and to auoide all hatred, and malice. They must be taught to be kinde, and to auoide all vnkindnesse. They must be taught to be courteous, and to auoide all discourtesie. They must be taught to be pitifull, and to auoide all mercilesnesse. They must be taught to be gentle, and to auoide all churlishnesse. They must be taught to be liberall, and to auoide all couetousnesse. They must be taught to be humble, and to auoide all pride. They must be taught to be obedient, and to auoide all disobedience. They must be taught to be reuerent, and to auoide all irreuerence. They must be taught to be peaceable, and to auoide all warre

ample not man make comp aynst bytore pour chyl=
dren for lode of earthly goodes or because ye
have not good gaines. For yf yͤ wyll here pour
hert fyxed in heuen and not in erthe ye shall
lyue for ever. Amen.

¶ Matt.

¶ Of more ought to be brought
vnder rule.

Ye are often times cause of the euerlasting paine
of your children. For yͤ cause of their prydes.
many times do we geue them to much rule and
make them to bolde. And to lyttell correccion
and chastysynge. Ye shall therfore vnderstande
that there be .iii. maner of pryde. The fyrst is
in the herte. The seconde in the countenaunce
and the thyrde in the apparell. Pryde in the
herte is when a man thynketh hym selfe to be
more worthy than he is. Pryde in the coun=
tenaunce is when a man lyfteth hym selfe vp
in countenaunce and wyll not be ruled nor
counselled of no man. Pryde in the apparell
is when a man is to curyous in his apparell
and to nyce in his clothynge. Ye shall there=
fore vnderstande that pryde is the moder of
all synne. And the cause why god caste the
deuyll out of heuen. Ye shall therfore beware
of pryde and vse the contrary. That is to
saye humylyte. Ye shall also beware of
enuye. Enuye is when a man is sorye of
other mens welth. Ye shall also beware of
wrathe. Wrathe is when a man is angry
without a cause. Ye shall also beware of
couetousnes. Couetousnes is when a man
desyreth more than he hath nede of. Ye
shall also beware of glotony. Glotony is
when a man eateth and drynketh more than
he hath nede of. Ye shall also beware of
lechery. Lechery is when a man vseth hym
selfe vnlefully with women. Ye shall also
beware of slouthe. Slouthe is when a man
wyll not worke for his lyuynge. Ye shall
also beware of enuye. Enuye is when a man
is sorye of other mens welth. Ye shall also
beware of wrathe. Wrathe is when a man is
angry without a cause. Ye shall also beware
of

The Fourth Sermon. Of Christes Miracles.

In all the workes of the Creation there is nothing more wonderfull, then the worke of the Redemption. For as much as the Creation of the world was but the making of a thing of nought: but the Redemption was the restoring of a thing almost infinitely lost. Now as the Creation was the worke of the Father, so was the Redemption the worke of the Sonne. Therefore as the Father in the Creation, so the Sonne in the Redemption, did shew his infinite power, wisedome, and goodnesse. Of his power, in that he restored that which was almost infinitely lost. Of his wisedome, in that he found out such a meane to restore it, as was most agreeable to the nature of God, and most profitable for man. Of his goodnesse, in that he was willing to restore it. Of all which three, I have already spoken in the former Sermon. Now remaineth, that I speake of his workes, which he did in the time of his abode here on earth. Which workes, although they were many, yet the Euangelists have written but few of them. For S. Iohn saith, that if all the workes of Christ should be written, the world could not receive the bookes that should be written. Yet notwithstanding, they have written so many, as may suffice to shew the power, wisedome, and goodnesse of God, in the Redemption of mankind. Which workes, although they were many, yet they may be reduced into three kindes. For some of them were workes of power, some of mercy, and some of both. Workes of power were, when he did some thing which was above the power of nature. Workes of mercy were, when he did some thing for the benefit of man. Workes of both were, when he did some thing which was both above the power of nature, and also for the benefit of man. Of the first kinde were his miracles, which he did in the bodies of men. Of the second kinde were his preaching, and his prayer. Of the third kinde were his Sacraments, and his Passion. Of all which I will speake in order, as they were done.

Of the miracles of Christ in generall.

Miracles are wrought, either for the confirmation of the truth, or for the benefit of the beholders. Christ wrought miracles for both causes. For he wrought them for the confirmation of the truth, because he was to be a Teacher of the world, and therefore it was necessary that he should confirme his doctrine by miracles. He wrought them also for the benefit of the beholders, because he was to be a Redeemer of the world, and therefore it was meete that he should shew his power in doing good unto men. Now as he wrought miracles for both causes, so he wrought them in both kindes. For some of his miracles were done upon the bodies of men, and some upon the goods of men. Upon the bodies of men, as when he healed the sicke, raised the dead, and cast out devils. Upon the goods of men, as when he turned water into wine, and multiplied the loaves and fishes. Of all which miracles, I will speake in order, as they were done.

Of the miracle of Water turned into Wine.

The first miracle that Christ did, was the turning of water into wine, at the marriage in Cana of Galilee. Where we may consider, that he did it at the request of his mother. Which teacheth us, that we ought to pray unto him, and to desire him to help us in our necessities. We may consider also, that he did it by the ministery of the servants. Which teacheth us, that we ought to use the meanes, which he hath appointed for the obtaining of his benefits. We may consider also, that he did it by turning water into wine. Which teacheth us, that he is able to turne our sorrow into joy, and our misery into happinesse. We may consider also, that he did it at a marriage. Which teacheth us, that we ought to be present at such meetings, and to use them to the glory of God. We may consider also, that he did it in the beginning of his miracles. Which teacheth us, that we ought to begin our businesse with God, and to make him the beginning of all our actions. We may consider also, that he did it in Galilee. Which teacheth us, that we ought to be content with our estate, and not to desire to live in Court, or in great cities. We may consider also, that he did it in the presence of his disciples. Which teacheth us, that we ought to be present at such meetings, and to use them to the glory of God. We may consider also, that he did it in the presence of his disciples. Which teacheth us, that we ought to be present at such meetings, and to use them to the glory of God.

woorlde by halfe. And seinge Prestes wyll not labour then if all the worlde were prestes, who shoulde labour the earth? I can not tell what holynesse there is nowe a dayes in the lyfe of Prieltes and Monkes aboue the lyfe of houshande men. The husbandes lyfe is better, now ther the golpell then the life of a greate parte of Prieltes: Monkes or Friers. For all Prilstes Monkes and friers, which haue none office that is necessary vnto the christentie: doo gate vnrightuously the gooddes of the poore, and are called of Christe in the Golpell, murtherers and theues. But let vs shewe vnto the housholders howe they shall lyue holsomelye For it behoueth ỹ they also knowe how they shouid lyue, the houlholder shal fyrst (whether he be husband, craftman or marchaunt) kepe the rule that God hath geuen in the golpell, ỹ is to say that in al his marchaundise and in al his businesse he do to another as he wolde be done vnto not seekynge hys owne profit to the hurt or dammage of an other. He shall neuer dispreyse his neyghbours goodnes but wish him as moch good as he wolde haue him selfe. Thus commaundeth vs saint Paule ỹ none i oppresse or decepue hys brother in any maner because the Lord God is reuengeat of al such for we be al brether en and membres of one body. Therfore thou shalt beware to stryue and to moue any maner of dissẽtiõ wyth thy neighbour be he rich or poore, noble or ignoble, For we be all lyke noble before god because we haue all together one father For saint Pau' saith ye are all one in Chryst. And therfore shall none dispyse the poore nor cast his pouertye in his teth

Yet wold thei be called ỹ light of ỹ worlde

Jhon.x.

Learne youre lesons for the prieltes refuse knowledge,

Math.vii,

A cõpendrous rule,

Thessa,iiii

God is not in loue with any degree of men he esteemeth thẽ all alyke

Galat.iii

the truth, but doth procure him all the good things that may be gotten by
him, and withstandeth all those that would hinder him therein. Which
thing Paul did to Timothy, when he wrote unto him, saying: Be thou
mindful of Alexander the coppersmith, who hath done me much harm:
the Lord reward him according to his works. Of whom be thou also ware,
for he hath greatly withstood our words. Which thing he did not for any
malice that he bare unto Alexander, but for the love that he bare unto the
truth, and to the profit of many. Even so ought we to do unto our neighbour,
if we see him to be an enemy unto the truth, and to withstand the
preaching thereof, not for any malice that we bear unto him, but for the
love that we bear unto the truth, and for the profit of many. Even as
Christ withstood Peter, when he would have dissuaded him from his
passion, saying: Get thee behind me Satan, thou art an offence unto me:
for thou savourest not the things that be of God, but those that be of men.
Even so ought we to withstand our neighbour, when we see him to be
an enemy unto the truth, and to savour not the things that be of God,
but those that be of men. Even as Christ withstood the Pharisees, when
they would have stoned the woman taken in adultery, saying: He that is
without sin among you, let him cast the first stone at her. Even so ought
we to withstand our neighbour, when we see him ready to punish his
brother, for that which he himself is guilty of. Even as Nathan withstood
David, when he had committed adultery with Bathsheba, and had caused
her husband Uriah to be slain. Even so ought we to withstand our neighbour,
when we see him to be guilty of any such like offence. Even as
Christ withstood the Scribes and Pharisees, when they would have had
him to condemn the woman taken in adultery. Even so ought we to
withstand our neighbour, when we see him ready to condemn his brother
for that which he himself is guilty of. Even as Christ withstood the
Scribes and Pharisees, when they would have had him to condemn the
woman taken in adultery. Even so ought we to withstand our neighbour,
when we see him ready to condemn his brother for that which he himself
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they would have had him to condemn the woman taken in adultery. Even
so ought we to withstand our neighbour, when we see him ready to condemn
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brother for that which he himself is guilty of. Even as Christ withstood
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the woman taken in adultery. Even so ought we to withstand our neighbour,
when we see him ready to condemn his brother for that which he
himself is guilty of. Even as Christ withstood the Scribes and Pharisees,
when they would have had him to condemn the woman taken in adultery.
Even so ought we to withstand our neighbour, when we see him ready to
condemn his brother for that which he himself is guilty of

women and children were kept and fulfilled, ¶ called that which was called the poore of the
treasure of the church as treacheth that not to read
to allemable treasure for the poore. ¶ Who was [illegible] among
multiplied to thinke that were not the poore
also inuited to the Lords supper, and [illegible]
keep lame with them, because they did not
was no Christian among the other riches
Set their pryde to are ye poore people. ¶ Out of the mouthe
is full of lucke and [illegible] ¶ Yet were at that time
sheep good now at this day that we should not
Under them that be ponge and strong & able to
also aged and [illegible] ¶ Yet were rightly
ouer bnkindnesse we regard it not. For there are
he with. b. ones and. ii. ffaces a great number of peo
pie that be poore and [illegible] by
nowe are this parties nopasties that one
fine partes of the same. b. parties nosarishath and be
partes of the people in the world and one
parte of the other.

¶ The other parte. ¶ Why ye [illegible]
part is
wollabated.
thankes be to
god. Jesu this
is successe.
¶ Why ye [illegible] ¶ Yet
hurt by the
bee.

¶ Yet come all
sorrowfull are the Lordes, counsellours, and other rich peo
ple that ipne of thein reuues.
¶ The thirde
this parte
woulde
¶ The thirde be annexed people in the
shyppen ¶ The forth be men of warre, ¶ Whose
huntsmen, ¶ Common
hande. All these get nothynge, but spende all
¶ Yet common ¶ Artificers and
hyghe men hyre by tyme labourers
in euery place

ome experience the same to the reader, and to it be bequeath that one
otherwise, pastes, and to the reader, and to it be bequeath that one
parson must not like of you.

Christ's peace

Yf I cannot that good opinion received
[illegible] with fullness, I hope shall be it here
to complaine, prohibit for this cause, I have shall be it here
for not with= the life of a Christ. Jesu holiness, and the God=
tained being and non= pell. Jf behoueth almighty this excepted
ced by this. Jf behoueth commandment as Jf haue
hoose comen fulness ratio this excepted
that are encrease opposed
ced by this.

Jf any man with them that hath not the loyall
mandeth in the gospell that ecclesiastical doctrine
that by grace and example unto other good
know thereby neighbour is of such life, and
and were with them that were Jf such life
his neighbour as of his own. As forth of the heart
that the good children of one body. And the holy
together and mother of one body of we be all brethren
lapd by Christ

kight with me, I tell the to auoide that, thou shalt be ware to warne him dispitefully or in mocking him, But thou shalt pray him swetly and brotherly shewing him how that achristē shoulde liue, And if of aduenture he slewe the in suche case thou shouldest dye for the truthe as did, S̄ John bapt ist. and so were thougod des martir for God is the truth The houshol der shold laude and rendre graces but only be cause that he descended frome an highe, riche or noble linage, but also because that he hath made him to be borne in such estate that he is fayne to get his breade with his laboure, For that is the life of a very chriſten. But he shall not put his trust therin atal as though he wer therfore better then an other, For albeit that in this mater he kepe the commaundement of God: it is possible p he kepethe it not in other thynges, wherfore wee muste alwayes beleue be studious to abide in humylyte, God might nourishe vs without oure laboure as he nou rished the v, thousand persones in the wilder nesse and might kepe vs wel without hauing so many occupations in the worlde, But he hath so ordeyned it for to entreteine to moue charite emong the chrisē because that the one hath nede of the socoure of the other as the ba ker of the brewer and likewise the brewer of the baker and so of other occupations to thin tent that we shoulde so serue and ayde the one the other bi loue, and that we shoulde not be idell. And therfore shall the housholder and e uery craftes man do his labour diligently and ioyfulli in tourning al his laboure to the ho noure of god, beleuing that in doing hys bu sines

After thys ma ner oughte we to pledge oure lyues one for and ther.

Mark xiiii
John xiiii

Thoughe the ryche man may lead a chrisiā life: yet not so easelye as the pooze

humilite des roieth alsines

God doth not althathe may but al tpat hee wyll, anhthat for our profit

Whē thoula boureſt thou walkest in th vocation. and to work in th votacion is to the greatest pleasure to god that thou cāst do.

it from God and from the poore. Thou maist not abuse thy goods as thou wylt: for God hath lent theim vnto the for to vse them in al reason, and for to socourthe poore with them As teacheth S. Paule. Thou shalt clothe the eate and drinke after the moste reasonable cu stume of the contrey where thou dwellest and after the maner of the inhabitaunce ther. For this mayste thou do after the Gospell. Thou maiste neuer lye, swere, nor do any thinge that God hath defended for to get tẽporal goodes Thou shalt not couet at euenyng how muche thou hast gained, but how much thou hast pro fited in goodnesse and vertue, and how much goodnes thou hast lost in that dayes iourney

Thou shalte not vexe or greue by iusticie or otherwyse the poore that owe vnto the for thou mayst not do it without sinne. As Christ saithe in the Gospell. Resiste not (sayethe he) vnto the euell. But whoo soeuer strike the on the ryght cheke tourne to him the other. And he that will drawe the parfoth into the lawe and take awaye from the thy coate geue hym thy gowne also. And he th at constrayneth the to go a myle ẏ him go with him twaine: geue to him that axeth the. And flee not from him that desireth to borrowe of the Also it is said more in the same Chaptre. Loue your ennemies doo good to thẽ ẏ hate you: for if ye loue thẽ (sayeth he) that loue you, what greate thynge do you. Do not the heythen euen the same. Moreouer Saint Paule vnto the Romaines Blesse them that persecute you: blesse thẽ but curse them not And agayne, Yeld not euel for euel circõspectli bringing forth that is honest in

ware me it is myne owne.

And yet if thou loke wel to thi self thou shalt fynde thy self e but a stuard o uer it.

I am bounde to axe mine owne saye we Math v Math. v.

All this is to teache vs that wee aughte to be alway, rea dy to do more for our brether thẽ he cã or will desyre of vs. Romans. xii.

an vnfeynned charyte and vnfayned
24 loue of yche other louebly and
feruently in a pure herte.
23 Beynge borne a gayne not of
corruptyble seed but of incorrupty-
ble by the worde of god which
lyueth and endureth for ever.
24 For all flesshe is as graas and all
the glorye of it as the flowre of
graas. The graas is wythered and
the flowre fallyth awaye.
25 But the worde of the lorde
endureth for ever. And this is
the worde which is preached
amonge you.

Wherfore leave of all maner
of malyce and all maner of
gyle and dyscayte and hy-
pocrysyes and envyes and
all evyll speakynges
2 and desyre as newe borne babes
the syncere mylke of the worde
that ye maye therby growe
3 yf ye have tasted how that the
lorde is swete.
4 Unto whom comynge as vnto a
lyvynge stone disalowed of men
but chosen of god and precious
5 ye also as lyvynge stones are
made vp a spyrytuall housse and
an holy presthode to offre vp
spyrytuall sacrifyces acceptable
to god by Ihesus Christ.
6 Wherfore also it is wrytten in
the scripture. Behold I lay in
Sion a chefe corner stone elect
and precious and he that
beleveth on him shall not be
confounded.
7 Unto you therfore which
beleve he is precious but unto
them which are disobedient
the stone which the buylders
refused the same is made the
hede of the corner
8 and a stone of offence and a
rocke of hurte even to them
which stomble at the worde
and are disobedient wherunto
they were ordeyned.
9 But ye are a chosen generacion
a royall preesthode an holy
nacion a people apoynted vnto
the prayse of him that hath
called you out of darcknesse
into his marvelous lyght.
10 Which in tyme paste were not a
people but are now the people
of god which had not obtayned
mercy but now have obtayned
mercy.
11 Dearely beloved I beseche you
as strangers and pylgrymes
that ye abstayne from fleshly
lustes which warre agaynst the
soule
12 and have your conversacion
honest amonge the gentyles
that wherin they backbyte you
as evyll doers they maye by
your good workes which they
shall beholde glorify god in the
daye of vysytacion.
13 Submytte yourselves vnto all
maner ordynaunce of man for
the lordes sake whether it be
vnto the kynge as vnto the
hyest
14 or vnto rulers as vnto them
that are sent of him for the
punyshment of evyll doers and
for the prayse of them that do
well.
15 For so is the wyll of god that
with well doynge ye maye put
to sylence the ygnorauce of
foolyshe men
16 as fre and not as havynge
libertye for a cloke of malycy-
ousnesse but even as the
servauntes of god.
17 Honour all men love brother-
hode feare god honour the
kynge.
18 Servauntes be subdyte vnto
your masters with all feare
not only vnto the good and
curteous but also vnto the
frowarde.
19 For this is thanke worthy yf a
man for conscience toward god
endure grefe and suffer wronge
wrongfully.
20 For what prayse is it yf when
ye be buffeted for your faultes
ye take it paciently but yf
when ye do well and suffer
for it ye take it paciently
this is thanke worthy before
god.
21 For hereunto are ye called
because that Christ also
suffered for us and left us an
ensample that ye should
folowe his steppes
22 which dyd no synne neyther
was there eny guyle founde in
his mouthe
23 which when he was rayled on
rayled not a gayne when he
suffered he threatened not but
committed himself to him that
judgeth righteously
24 which his owne selfe bare our
synnes in his body on the tree
that we being delyvered from
synnes should live unto
righteousnesse by whose stripes
ye were healed
25 For ye were as the shepe which
went astraye but are now
returned unto the shepherde
and bysshop of your soules

HE that is rich and lyueth of hys rentes ought firste to know that he maye not vse nor spende hys goodes as he wyll: for he is but a keaper and a dyspēsatour therof. For God hath not gyuen þ that ryche selfe for to spende it outeragiously in maet and drinke or in costly bildinges and pōpous clothinges for vayne glory or to hasard it at dyse and at other gamnyng But the goodes belonge as wel vnto the poore as vnto the For God hath sent the richesse in to the world as wel for the poore as for the ryche. For they must lyue all as well the one as the other The ryche be none other thing but dispensatours and distributers of the goodnes of god as the Lordes of this worlde haue theyr dispensatours And therfore when thou spendeste thy goodes outragiously in eating and drinkynge and other excelle thou shalt yelde accompt before God at the day of iudgement. For þ rich man of whome speaketh Christ in the gospel, was dampned for none other thig but because that he was not mercifull and that he lyued euill of his richesse beinge an yll dyspensatour Wherfore it behoueth that euery body be circumspect howe he spende. For all that folke spende so wyth out necessite is robbed frō the poore for saynt Paule sayeth, when we haue oure fode and wher with to couer vs let vs be contented Oure nature is contente with litell And they that lyue so in pleasure taking al their ease are not Christen for they deuoure that which belongeth to the poore whiche are theyr bretherene and mēbres of oure body. Thys let

You riche men learne your office.

Lyke as thou art but a balife so shalte thou gyue accompte of thy balyke wyke.

Lukt. xvi.

If thou wolt not spēd thy goods ryghte thou art a theke and no christian.

paynyms, do that vse suche voluptuousnesse plesaūce honoure and worldly vanite bicause they haue no hope of a better lyfe. The chrystē shal not leaue hys temporall goodes but shall vse thē to ministre vnto his necessites and vnto his neyghboures euer gyuing thankes vnto God to whom al belongeth And the richer that thou arte the more care shalte thou take, for to the is gyuen more to kepe then vnto many other. The richesse be not euill, for Abraham, Isaac, Jacab. Job & Dauid were ryth but euyl vsing of riches is euyl. Of such riches speaketh. S. James in this maner: Go to ye rytche, weepe ye, wayling vpon your miseries which shall come vpon you And Chryst in the gospel: wo be vnto you ritche that haue here your consolacion, And in an other place, Truly (sayth he) I tel you that the ritche shal with difficultie entre into the kyngdome of heauē: And I tel you agayne: It is more easy for a camel to passe thrughe the eye of a nedle then a rytche man into the kingdome of heauē. Therfore lette the rytche take hede they ryches be not theyr euerlastinge lyfe and that they haue not an other thinge after their death. As had the riche of whō speaketh our sauiour in the gospel saying. A man was ritch & was clothed with purpre & lilke and did eate & drink, dayly costly meates & drinkes: And there was a certayne begger called Lazarus lying at the gate ful of sores desiring to be fedde wyth the crommes that fell frō the bourde of the rytche, but the dogges came & liked his sores, It hapened that the begger dyed & was borne wᵗ angels into the bosome of, Abrahā, the rytche also dyed

Here maist ỹ learne to vse thy ryches.

James. v.

Luke. vi

Math. xix

Yet is althing possible with God

Luke, xvi,

This example of the vnmercifull ought to stirre vs to mercy.

ye were dead in your offences & synnes
wherin ye walked in time passed after the
course of this worlde: and after the prince
of the power of the aier: the spirite that
now worketh in the children of unbelefe:
Among whom we also all had our conver-
sacion in time passed in the lustes of our
flesshe fulfilling the wyll of the flesshe and
of the mynde: and were by nature the chil-
dren of wrath even as others. But God
which is rich in mercy: for his great love
wherwith he loved us: even when we were
dead in synnes: hath quickened us together
in Christ (by whose grace ye are saved)
and hath raysed us up together: and made
us sytte together in heavenly thinges in
Christ Jesus: that he might in the worldes
to come shewe the exceadinge riches of his
grace in his kyndnesse toward us through
Christ Jesus. For by grace are ye saved
through faith: and that not of your selves
for it is the gyfte of God: not of workes
lest eny man should boast himself. For we
are his workmanship created in Christ Jesus
unto good workes which God hath ordeyned
that we should walke in them. Wherfore
remember that ye being in tyme passed
Gentiles in the flesshe and called prepucia-
tion of them which are called circumcision
in the flesshe made with hondes: that ye
were at that season without Christ and
aliaunts from the commen wealth of Israel
and strangers from the covenauntes of
promes having no hope and without God
in the worlde. But now in Christ Jesus ye
which sometyme were farre off are made
nye by the bloude of Christ. For he is our
peace which hath made both one and hath
broken downe the middle wall of partition
betwene us and hath abolished in his flesshe
the cause of hatred even the lawe of com-
maundementes which stode in ordinances
for to make of twayne one newe man in
him selfe so making peace and that he
might reconcile both unto God in one body
by the crosse and hath slayne hatred
thereby and came and preached peace to
you which were afarre off and to them
that were nye. For through him we both
have an open waye in one spirite unto the
father. Now therefore ye are no more
strangers and foreners but citizens with
the saynctes and of the housholde of God
and are buylded upon the foundacion of
the apostles and prophetes: Jesus Christ
himself being the chefe corner stone in
whom all the buyldinge coupled together
groweth unto an holy temple in the lorde
in whom ye also are buylded together for
an habitacion of God in the spirite.

The .iij. chapter.

For this cause I Paul the prisoner of
Jesus Christ for you gentiles: yf ye have
herde of the dispensacion of the grace of
God which is given me to you ward: how
that by revelacion he opened unto me the
secrete: as I wrote before in a few wordes:
whereby when ye rede ye may perceave my
knowledge in the misteries of Christ: which
in other ages was not opened unto the sonnes
of men as it is now revealed unto his holy
apostles and prophetes by the spirite: that
is to wete: that the gentiles are inheritours
also and of the same body and partakers of
his promes in Christ by the gospell: whose
minister I am by the gifte of the grace of
God which is given me after the working
of his power. Unto me I saye which am
the leest of all saynctes is this grace given
that I should preache amonge the gentiles
the unsearchable riches of Christ and to
make all men see what is the felowshippe
of the misterie which from the beginninge
of the worlde hath been hyd in God which
created all thinges by Jesus Christ: to the
entent that now unto the rulers and powers
in heavenly thinges might be known by the
congregacion the manyfolde wisdome of
God according to the eternall purpose
which he purposed in Christ Jesus our
lorde in whom we have boldnesse and
entraunce in confidence by the faith of him.
Wherfore I desire that ye faynte not in my
tribulacions for you which is your glory.
For this cause I bowe my knees unto the
father of our lorde Jesus Christ: of whom
all the kynrede in heven and erth is named
that he would graunte you according to the
riches of his glory to be strengthened with
might by his sperite in the inner man:
that Christ may dwell in your hertes by
faith: that ye being rooted and grounded in
love: may be able to comprehende with all
saynctes what is the breadth and length
and depth and height: and to knowe that
love of Christ which passeth all knowledge
that ye might be filled with all the fulnesse
of God. Now unto him that is able to do
exceadinge abundantly above all that we
aske or thinke according to the power that
worketh in us: unto him be prayse in the
congregacion by Christ Jesus throughout
all ages world without ende. Amen.

I therefore the prisoner of the lorde
beseche you that ye walke worthy of the
vocacion wherewith ye are called: with all
lowlynesse and meknesse: with longe suffer-
ynge forbearinge one another in love: and
endevoringe to kepe the unite of the spirite
in the bonde of peace: there is one body
and one spirite even as ye are called in one
hope of your calling: one lorde one faith
one baptyme: one God and father of all
which is above all and through all and in
you all. But unto every one of us is given
grace after the measure of the gifte of
Christ. Wherefore he sayeth: When he
ascended up on hye he led captivite captive
and gave gyftes unto men. (Now that he
ascended what is it but that he first
descended into the lower partes of the
erth? He that descended is even the same
that ascended up above all heven that he
might fulfill all thinges) and he gave some
to be apostles and some prophetes and some
evangelistes and some pastors and teachers
for the gatheringe together of the saynctes
to the worke of the ministracion and to the
edifienge of the body of Christ: tyll we all
come in the unite of faith and of the knowe-
ledge of the sonne of God unto a perfecte
man unto the measure of the stature of the
fulnesse of Christ: that we henceforth be
no more children wavering and caryed
about with every wynde of doctrine by the
sleight of men and cunninge craftynesse
whereby they lye in wayte to deceave:
but that we folowinge the trueth in love
may in all thinges be encreased in him
which is the heed even Christ: of whom
all the body coupled and knit together by
every joynt wherewith one ministreth unto
another accordinge to the effectuall worke
in the measure of every parte maketh
increase of the body unto the edifienge of
itself in love. This I say therefore and
testifie in the lorde that henceforth ye walke
not as other gentiles walke in the vanite of
their mynde having their understondinge
darkened and are alienate from the life of
God through the ignorance that is in them
because of the blyndnesse of their hert:
which being past repentance have geven
themselves unto wantonnesse to worke all
uncleannesse even with greedynesse. But
ye have not so learned Christ: if so be that
ye have heard him and have been taught by
him as the trueth is in Jesus: that ye cast
off concerninge the conversacion in time
passed the olde man which is corrupt
through the deceavable lustes and be renued
in the spirite of your mynde and put on the
newe man which after God is created in
righteousnesse and true holynesse. Where-
fore cast away lyinge and speake every man
truthe to his neighbour for we are members
one of another. Be angry and synne not:
let not the sonne go down upon your wrath
nether geve place to the devell. Let him
that stale steale no more but rather let him
labour workinge with his hondes the thinge
which is good that he may have to departe
unto him that needeth. Let no rotten
communicacion proceade out of your mouthe
but that which is good to the use of edifyinge
that it may minister grace unto the hearers.
And greve not the holy spirite of God
wherewith ye are sealed unto the daye of
redemption. Let all bytternesse and wrath
and anger and crienge and evyll speakinge
be put away from you with all maliciousnesse
and be ye courteous one to another and
tender hertyd forgevinge one another even
as God for Christes sake hath forgeven you.
Be ye therefore followers of God as dere
children and walke in love even as Christ
hath loved us and hath given himself for us
an offeringe and a sacrifice to God of a
swete savoure. But fornicacion and all
uncleannesse or covetousnesse let it not be
once named among you as it becometh
saynctes: neither filthynesse nor foolysh
talkinge nor jestinge which are to no purpose
but rather geving of thankes. For this ye
knowe that no whoremonger nor unclene
person nor covetous man which is an idolater
hath any enheritaunce in the kingdome of
Christ and of God. Let no man deceave you
with vayne wordes: for because of these
thinges cometh the wrath of God upon the
children of unbelefe. Be not ye therefore
companyons with them. For ye were
sometyme darknesse but now are ye lyght
in the lorde: walke as children of lyght.
For the fruite of the spirite is in all goodnesse
righteousnesse and trueth: and proove what
is acceptable unto the lorde: and have no
fellowshippe with the unfruitefull workes
of darknesse but rebuke them rather. For
it is a shame even to speake of those thinges
which are done of them in secrete. But all
thinges that are reproved are made manifest
by the lyght: for whatsoever is made manifest
is lyght. Wherefore he sayeth: Awake
thou that sleapest and stonde up from the
dead and Christ shall geve the lyght. See
therefore that ye walke circumspectly: not
as fooles but as wyse redemynge the season
because the dayes are evyll. Wherefore be
ye not unwyse but understonde what the
will of the lorde is. And be not dronken
with wyne wherein is excesse but be filled
with the spirite: speakinge to yourselves in
psalmes and hymnes and spirituall songes
singinge and makinge melody in your hertes
to the lorde geving thankes always for all
thinges unto God even the father in the
name of our lorde Jesus Christ submyttinge
yourselves one to another in the feare of
God. Let wyves submytte themselves unto
their husbondes as unto the lorde: for the
husbonde is the wyves heed even as Christ
is heed of the congregacion and he himself
is the savioure of the body. Therefore as
the congregacion is subject unto Christ even
so let the wyves be subject unto their
husbondes in all thinges. Husbondes love
your wyves even as Christ loved the con-
gregacion and gave himself for it that he
might sanctify it and clense it with the
fountayne of water through the worde: that
he might make it unto himself a glorious
congregacion not having spot or wrinkle or
any such thinge but that it should be holy
and without blame. So ought men to love
their wyves as their own bodies. He that
loveth his wife loveth himself. For no man
ever yet hated his own flesshe but nourisheth
and cherisheth it even as the lorde the
congregacion: for we are members of his
body and of his flesshe and of his bones.
For this cause shall a man leave father and
mother and cleave unto his wife and they
twayne shall be one flesshe. This is a great
secrete but I speake concerninge Christ and
the congregacion. Nevertheless let every
one of you in his ordre love his wife even as
himself and let the wife see that she reverence
her husbonde.

Children obey your parentes in the lorde
for this is right. Honour thy father and
mother which is the first commaundement
in promes that it may go well with thee and
that thou mayest live long on the erth.
And ye fathers provoke not your children
unto wrath but bringe them up in the
nourture and information of the lorde.
Servauntes be obedient unto them that are
your masters according to the flesshe with
feare and trembelinge in the singlenesse of
your hertes as unto Christ: not with eye
service as men pleasers but as the servauntes
of Christ doinge the will of God from the
hert with a good mynde servinge the lorde
and not men: knowinge that what good
thinge every man doeth the same shall he
receave of the lorde whether he be bonde or
fre. And ye masters do even the same unto
them and leave threatninge: knowinge that
your master also is in heven neither is there
eny respecte of persones with him. Finally
my brethren be strong in the lorde and in
the power of his might. Put on the armoure
of God that ye may stonde stedfast against
the assautes of the devell. For we wrestle
not against flesshe and bloude but against
rule rs against powers against worldly
governours of the darknesse of this worlde
against spiritual wickednesse in heavenly
thinges. Wherefore take unto you the
armoure of God that ye may be able to
withstonde in the evyll daye and to stonde
perfect in all thinges. Stonde therefore
and your loynes girded about with trueth
and having on the brestplate of righteous-
nesse and your feete shodde with the
preparacion of the gospell of peace: above
all thinges take the shelde of faith wherewith
ye shall be able to quenche all the fyrye
dartes of the wicked. And take the helmet
of health and the sworde of the spirite
which is the worde of God: praying always
with all maner prayer and supplicacion in
the spirite and watchinge thereunto with all
instaunce and supplicacion for all saynctes
and for me that utterance may be geven unto
me that I may open my mouthe boldly to
utter the misterie of the gospell for the
which I am ambassadour even in bondes
that therein I may speake boldly as I ought
to speake. But that ye also may knowe my
affayres and how I do: Tychicus a dere
brother and faithfull minister in the lorde
shall make all thinges manifest unto you
whom I have sent unto you for the same
purpose that ye might knowe our affayres
and that he might comforte your hertes.
Peace be to the brethren and love with faith
from God the father and the lorde Jesus
Christ. Grace be with all them that love our
lorde Jesus Christ in unincorruptibilite.
Amen.

Psalm viii.

To the chief Musician upon Gittith, A Psalm of David.

1 O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the earth!

Heb. ii. 6. 7. 8. 9.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little while lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1 Cor. xv. 27.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

of auncres of to Glue offerings to fainte
to make to the poore, chappelles, churches
which they were like. Queen as for ornaments
whan they were like. Queen as for ornaments
ſcouring the and ornaments and guides of the goodes
pleasing them meate and drinke and other
to copye thou ſeeke not how
ſhips that thou be ſeeke not how
the cauſe that thou be ſeeke not how
pleaſe we for to haue thanke
ſeeke we for to haue thanke
ſeeke we for to haue thanke
ſeeke

Chapter.xix.

Of two manner of wytches.

manners sothly and lessons, of goos
dis. ¶ Of two manner of wytches. Of the honour of God
plotte then the honour of God not fearde their most thynge
thenne the pryde by them that they shoulde ne[ver] be[come]
hym a[nd] gyue[n] vnto s[ome] mysteries ma[n]y[fo]ld ma[n]y[fo]ld
ne of all thynges vnmesure vnmanyfolde pryncyples pryncyples
ep bear thens. Thynges vnmesure vnmanyfolde pryncyples
ieth the pure[n]ess not knowe not, neither feare not, where as ye
(The pore[n]ess of them, where as ye
Gode and also. where Gode hath commanded
where ye are sure that is scripture to
Lether ye shall bringe to destroying out almyghty
people shall not worshyppe nor worshyppe on y[e] pore. and
lar: Gode wyll not worshyppe nor worshyppe on y[e] riche
(Exampte of Gode which worshyppe no[n] forget not to call to
the pryncis of the lyke lyke y[e] parfourmes be called Gode for
shou hast vnlit a pleasant exampte to Gode for
shou shalt hym thy neyghbour as and in his necessities why
wedl in lucke[n]re[n] s and in his neyghbour why
counsayl[n]g thynges and y[e] poore whyche thou
to one called Exemple, when thou gyuest
nen of good pre. Gode to feare Jesome with
binges but Gode lyuely in holy man and in
reforme[n]ble houlde to Gode for men dwell in
whereof they shall ryse and thou hast called a
fe[n]ce the poore to the poore
leprye fe[n]ce Jhon Jhon. to gyue vnto
(Hypocrome. Hypocrome, wyll thou
coue[n]tous[n]esse of men[n]e then otherwise.
thofe thynges. Gode ben[n]e[n]ce no mencion of
Gode the[n]ce for all

[illegible] be rather of wordes, for all thynges that pertayne
[illegible] will not me accompte[n]ce though pe haue[n]ce it vnknowe.

¶ Paul warneth Timothe to beware of the
ungodly doctrine of false teachers, and
to exercise himself vnto godlynesse: and
to shewe himself an ensample of good
workes vnto the rest of the congregacion.
And he exhorteth him to vse the gyftes
of God well, and to be diligent in his
office.

¶ This man was a Greke borne, and
was conuerted by Paul, as it maye
appeare in the Actes of the Apostles.
Paul ordeyned him Byshop of Ephesus,
and wrote vnto him two Epistles, which
are called Canonicall. In the first he
teacheth him how he ought to behaue
himself in his office, and warneth him
of false teachers, and of their doctrine.
In the seconde he exhorteth him to
constancie, and to be diligent in his
office, and to be ready to suffer for the
Gospell. Ephesus is a Citie of Asia.

¶ The first Chapter.

Paul an Apostle of Iesus Christ, by the
commaundement of God our Sauiour,
and Iesus Christ our hope,

2 Vnto Timothe my naturall sonne in the
faith: Grace, mercie, and peace from God
our father, and Christ Iesus our Lorde.

3 As I besought thee to abide still at Ephesus,
when I went into Macedonia, that thou
mightest charge certaine, that they teache
no other doctrine,

4 Neither geue heede to fables and endles
genealogies, which minister questions rather
then edifying which is in faith: so do.

5 Now the ende of the commaundement is
charitie, out of a pure heart, and of a good
conscience, and of faith vnfayned:

6 From the which certaine men swarving,
are turned vnto vaine babbling,

7 Desiring to be teachers of the lawe, vnder-
standing neither what they say, nor whereof
they affirme.

8 But we know that the lawe is good, if a
man vse it lawfully,

9 Knowing this, that the lawe is not made
for a righteous man, but for the disobedient
and rebellious, for the vngodly and for sinners,
for vnholy and prophane, for murderers of
fathers and murderers of mothers, for
manslayers,

10 For whoremongers, for them that defile
themselues with mankinde, for menstealers,
for liers, for periured persons, and if there be
any other thing that is contrary vnto wholsome
doctrine,

11 According to the glorious Gospell of the
blessed God, which was committed to my
trust.

12 And I thanke Christ Iesus our Lorde,
which hath made me strong, for that he
counted me faithfull, and put me into the
ministerie:

13 Which before was a blasphemer, and a
persecutor, and iniurious: but I obteined
mercie, because I did it ignorantly in vnbelief.

14 And the grace of our Lorde was exceeding
abundant, with faith and loue which is in
Christ Iesus.

15 This is a faithfull saying, and worthie of
all men to be receiued, that Christ Iesus came
into the world to saue sinners, of whom I am
chiefe.

16 Howbeit for this cause I obteined mercie,
that in me first Iesus Christ might shewe all
long suffering, for a paterne of them which
should hereafter beleeue in him vnto life
euerlasting.

17 Vnto the King eternall, immortall, and
inuisible, the only wise God, be honour and
glorie for euer and euer. Amen.

18 This commaundement I commit vnto
thee, my sonne Timothe, according to the
prophecies that went before of thee, that
thou by them maiest warre a good warfare,

19 Holding faith and a good conscience,
which some thrusting from them, haue made
shipwracke concerning faith.

20 Of whom is Hymeneus and Alexander,
whom I haue deliuered vnto Satan, that they
may learne not to blaspheme.

wyth the swerde, wyth the swerde and mastyff that it is
¶Then is it all certayne and manyfest that the
Romans, &c., and as in lyenge is aule vnto the Spirite, and in mat-
ter: ¶Spirite is here in his first ¶Spirite, and in mat-
ter other places: ¶Whereof it cometh that the
spece not ether of matter doubte to be forbodden in the
lawe, that they can-
not be kepte. ¶The other is that belonge vnto the kingdome of God
and vnder hym. For Christe is kynge not
raynd worlde

Kingdome of God.

In the kingdome of God is all true ioye and blessednes, for there is the presence of God, and all the holy Angels with him, & all the elect soules that are called the kingdome of God. It is called the Scepter of the kingdome, Gouernement and Kyngdome, the power and Maiestie of God, by the which he ruleth all things in heauen and earth, and ouer all creatures. Of this kingdome of God speaketh the Scripture in many places, and it is called the kingdome of heauen, because it is not of this world, but is spirituall and heauenly. And it is called the kingdome of God, because God only ruleth in it, and all the elect soules are his subiects, and he is their King and Lord. Of this kingdome of God speaketh the Scripture in many places, and it is called the kingdome of heauen, because it is not of this world, but is spirituall and heauenly. And it is called the kingdome of God, because God only ruleth in it, and all the elect soules are his subiects, and he is their King and Lord.

moche moze of them ſelues then any man can cõmaunde them. oz then any lawe oz worldely doctrine can teach them. As ſaith ſaint Paul vnto Timothe. Unto the ryghtuous there is no lawe ſet, but vnto the vnrightuous. And this is thus, becauſe that the iudgement and right of a very true chriſten forheareth and auaunceth moze then al other rites and lawes for it proceadeth from the holy gooſte whiche poſſeſſeth the herte of a very chriſten, But the vnryghtuous do ryghte to no man, therefoze they haue nede of right and of lawes wherby they be taughte and conſtrayned to do wel, A good tree neadeth not ỳ one teache him to bring forth good frute for his nature giueth it without any teachinge. Likewiſe are all the verey true chriſtẽ natured by the holi goſt and faith that thei do all thinges wel and as it apertaineth moze then anye manne can commaunde then bi al the commaundementes in the worlde And for theim, ſelues haue they no nede neyther of lawe neither of ryghte. But ſome man mighte aſke why then hathe God geuen vnto men ſo manye commaundementes, in the olde and newe teſtamente: I anſwere the, ſaynte Paule ſaithe as it is ſayde before vnto the ryghtuous, ther is ſet no lawe: but to the vnrightuous that is to ſay to them that are not yet true chriſten. And for becauſe that none is true: veri chriſten oz good of nature but be of ſinners and euill: As witneſſeth the prophete ſaing: God hath loked from heauen vpon the childzen of men that he mought ſeik there be any vnderſtanding oz ſerching God. Al are fallen and are become abhowinable ther is none

that

I, Timo, ii.

The euyll doe hate vyce for feare of punyſhment but the good men do it for the loue of vertue

By ỳ lawe the iuſte do knowe theyr owne weaknes, and their damnacion,

Pſalm. xiii Rom. iii.

that doeth good vnto mans one. Wherefore God ordeyned the lawe
Rom. 13. ¶ Magistrates are Gods ser-
uantes, iustly taking vengeaunce of the euyll doers.

Of two maner of men

he ought to keepe and nedeth not to enquere. The
ther pere he able to keepe these wedding ryngs or
by suche meanes as they maye gyue them awaye
and without inhabilitie to their wyues in conti-
nuance beconynge wastes with out their wyll or
assente. Of suche maner of men speketh god vnder
the parable of the .x. virgins. Of whom fyue were
wyse and fyue were folysh. The wyse toke oyle in
their vessels with their lampes. The folysh toke
none. And whyle the spouse taryed they all slum-
bred and slepte. And at mydnight there was a cry
made. Lo the spouse cometh go ye forth to mete
him. Then arose all those virgins and dressed
their lampes. And the folysh sayde vnto the wyse
geue vs of your oyle for our lampes are gone out.
But the wyse answered saying lest there be not
ynough for vs and you go ye rather to them that
selle and bye for your selues. While they went to
bye the spouse came and they that were redy went
in with him to the mariage and the gate was shut.
Afterwarde came also the other virgins saying
Lorde Lorde open to vs. But he answered and sayde
verely I saye vnto you I knowe you not. Watche
therfore for ye knowe neyther the daye nor the
houre wherin the sonne of man shall come. Here
maye ye se that they which are not redy to dye
when god calleth them are not the wyse virgins
but the folysh. Wherfore if ye wyll be wyse
watche and praye that ye be redy when god
calleth you. For he wyll come at such houre as
ye thinke not. Luce .xii. Blessed are those
seruauntes whom the lorde when he commeth shall
fynde watchynge. Verely I saye vnto you that he
shall gyrde himself and make them to sytte downe
to meate and will come forth and serue them.
And if he come in the seconde watche or come in
the thirde watche and fynde them so blessed are
those seruauntes. Marke also what is sayde to
the porter. Watche therfore for ye knowe not
when the maister of the house cometh whether at
even at midnight or at the cocke crowynge or in
the morninge lest comynge sodenly he fynde you
slepynge. And that I saye vnto you I saye vnto
all watche. Thus seeth he that it is not
ynough to be redy to dye but also to be redy to
lyue. Wherfore if a man be redy to dye and
wyll not be redy to lyue he is not redy to dye.
Of this maner of men speketh god also Ezechiel
.xxxiii. Saynge. Though I saye vnto the wycked
man thou wycked man thou shalte dye the death
yet if he repente of his synne and lyue ryghtly
restore the pledge and make good that he hath
taken violently walke in the statutes of lyfe
and do no wyckednesse he shall lyue the lyfe and
shall not dye. None of his synnes that he hath
done shall be layed vnto his charge. He hath
done ryght and equite he shall surely lyue.

the gospel wythout the swerde of iustice is as though a mā woude together in a stable, hartes, wolues, lions, shepe & other like & to suffer al these beastes to be conuersaunt together ꝓ one wyth the other, howe longe I praye yowe should they haue peace to gether the one wity the other: Yes how long should the poze shepe lyue we therfoze must neades haue here bothe these gouernementes. The spirituall ozeuangelicall because it iustificth & bryngeth health

The other because it entretey neth and holdeth peace. The one is not sufficiēt in ꝓ woꝛld without the other. Foꝛ without the spiritual gouernement of Iesus Chzist can none be saued noꝛ iustified befoze, God by the wooꝛldly regiment so maye ye perceaue that the rule oꝛ gouernement of Chzist hath not lozdship ouer all parsons. Foꝛ the true chzisten be alwayes lesse in nombze and be in the middes amounge the not Chzisten as arose among the thoznes. Then. where as the woꝛldly gouernaunce reg neth euery wher alone, there can be non other thing but hypocrisye foꝛ without hauing the holygh oste in the hert can none be made righteuous noꝛ saued. Lykewise where the spiritual gouernaunce reygneth euerye whers alone there is peruersitie, vnbridled and vnbounde redy to accomplysh all malyce foꝛ the woꝛld cā not vnderstand the spirituall gouernaunce because that it fighteth onelye by the swerde of the spirite, whiche is the wozde of God. And vseth none other swerde Now seest thou wel what the woozdes of our sauiour chzist meane which we haue recited befoze) where he saithe that the chzistyan shall dzawe no manne into

iustice

A similitude very fit foꝛ the purpose.

As necessarye is the one to defende, as the other to pzocreat.

Though ther be manye that beare ꝓ name of Chzyst, yet the number of trewe Chzistiās is but smale

These vyces reigne in them that are not of the true chzistians.

The other lack this spirit

iustice, and that they shall not reliste euill. He speaketh that onli of his dere chyldē, which alone take it into their hertes and allodo it alone for so are they enclyned and dysposed by vertu of the holi goost wozking in their hertes that they do harme to noman but suffer willingly euill and wzong of euery man, Then if all the wozlde were such chzisten al persones wolde kepe equally these peassible cōmaundementes, and all thing wold they do accozding therūto. But now because they be not chzistē the wozd of God entreth not into their herted noz they w notaccozding there vnto, and ther foze thei apperteine vnto the other seculer gouernaunce wherby the not chzisten be constreined to kepe peace outwardli, and to w none euyll, Foz thys cause hath not Jesus Chzyste bozne the swerde nozozdined itin his spiritual kingdome, foz he is king ouer all the true chzisten and gouerneth without swerde and w out any outward law oneli by the holy, goost wozkyng inwardli in the hert of man, And albeit that god hath ozdeined the seculer swerd foz the cozrection of the euill, yet he hath not v sed it, foz it belongeth not vnto his kyngdome suche as be good and iuste, And foz this cause mought not David builde the tēple of god be cause he had shed moche bloude, and vsed the swerd, not that he had done euill oz vnryghtuousnesse. but because he myght not in thys thing be a figure of Chzist which should haue a kingdom peasible and without swe rd But God commaunded to Solomon which had a peasible kingdom to build the temple, foz Solomon

This example of chzist declareth whose vicar the Pope was,

Ephelian.

lomon is as moche to saye as peasible by the which the kingdome of ꝑ very Solomō Jesu Chriſt moughte be figured & ſignifyed. Moze ouer in all the edification of the Temple of God was neuer herd ſtroke of Iron, noz of ha mer, noz of axe, noz of none other like thinges it is writen in the third boke of kinges in the vi. Chaptre. All theſe thynges here ſignyfyed ꝑ Jeſus Chriſt ſhoulde haue in his kingdome a people willing to ſerue hym without conſtreint without commaundementes without ſwerde, Thys was alſo before prophecied by Elaye ſayinge: They ſhall not hurte and ſhall not ſlee in all my holy mountaine. Alſo in hys ſecond chaptre They ſhal turne their ſwerdes into cultries, and theyr ſpeares into ſythes, The one ſhall not lyfte vp a ſwerde agaynſte the other and they ſhal be no more exerciſed in the warre. Theſe wordes here and other lyke be not ſayd of al perſones that beare the name of Jeſus chriſt, but onely of them that beare both the name and the ſpirite of Chriſte, that is to ſaye of all trewe chriſten the which e wil lyngly do ryghte the one to the other,

iii. Kinges. vi

It is not hys wyll therfore, that we ſhulde be compelled to belcue. For without loue beleke is not of value & where conſtrainte is can be no loue Elaye. xii.

Nowe myghte one demaunde: Seynge that the trew chriſten haue no neade of the ſwerde noz of the ſeculer ryghte foz theyr owne righteouſneſſe, then why teacheth sayncte Paule that euery ſoule ſhal be ſubiect vnto the high powers: And lykewyſe ſayncte Peter that the chriſten ſhall be ſubiecte vnto euery hnmaine creature? I anſwer the that I haue taught be fore that the Chriſtians amonge them ſelues and they amonge the other haue naught to do wyth the ſwerde noz wyth the lawe foz that is

Romayn. xiii.

i. Pet. ii.

is to them neyther neadefull nor profitable. Alwayes forbecause that the true chriſten lyueth not vppon the earth for his owne profite but for the profit of his neyghboure,

The cauſes whye the true chriſtians ſub mitte thē ſelfe to the poures.

He doeth by the nature of the holy gooſte that wherof his neyghboure hath neade.

And forbecauſe that the ſwerde is a thynge very expedient and neceſſary for all the worlde for to keepe peace, vnitie and concorde, for to puniſſhe the offenders: and to refrayne theyre malyce and wickednes.

Therfor the very chriſten yelde th him ſelfe wyllingly vnder the gouernaūce of the ſwerd and tempozall iuſtice, he payeth tailes he honoureth the puiſſaunce and worldly highneſſe he ſerueth he healpeth he doth all that euer he maye do to thintent that the ſame puiſſaunce may proſper & be kepte in honour & feared, Albeit that the ſame puiſſaunce to him is nether nedeful nor profitable. And forbecauſe he thinketh always what thinges be profitable vnto his neyghbour & doth he as teacheth. S. Paule vnto the Corinthians, Such a ſeruice is the worke of a chriſten and bringeth always great profit into the worlde. And if he ſhould not do ſo he were no chriſten but ſhould ſinne againſt the rule of charitie for he ſhould gyue euel enſample vnto other that they ſhould not honor the tempozall puiſſaunce but ſhould diſpiſe it Albeit that it ſhould be to them alwayes very neceſſary and profitable wherby ſhould come greate diſpyſing of the goſpell, For ſuch diſpiſing of the tempozal puiſſaunce bringeth di ſencion and maketh ſenſuall parſons profitable vnto nothing. The goſpell maketh all true

1, Corinth, x

This their obedience ſhewethligh to the worlde.

The Goſpell teacheth alobedience.

chriſten

chyſten ſeruauntes to al the worlde by the rule of charite the which alwaies in them ſtiues & di them be in true liberte and haue nede of no thing beinge ſuffiſed of their Lorde, and king Jeſu Chyſt and of his gouernaunce in theim So likewiſe did Jeſu Chyſt paye the tribute wherunto he was not bounde at all to the entent that we ſhould not diſpiſe the puiſſaunce and that he woulde not giue them exemple of diſobedience As he hi ſelf teacheth in ꝑ v. chapter of S. Mathewe. Where he ſaieth that the chyſten ſhal not reſiſt enill nor ſue any at the lawe. He forbydeth not to be ſubiecte and to ſerue theim that haue the ſwerde and ſeculer puiſſaunce: But the leſſe nede that thou haſte vnto it for thy ſelfe the more ſhalt ꝑ conforme thy ſelfe therunto, Thou ſhalt ſerue therith them which haue yet nede and art not ſo ſtedfaſt in their faith as thou art and therwith by charite ſuppoꝛting them i their infirmite as Chyſt hath ſuppoꝛted vs, and hath made him ſelfe conformable vnto vs, For albeit that by the ſtedfaſtnes of thi faith and loue that thou haſt vnto God thou haſt no nede that any man ſhould punyſh thine enemy becauſe that thou wilt ſuffer wroꝛg willingli for ꝑ loue of chyſt. Thy neboure hath alwayes nede of thi aide he is yet feble and therfoꝛ thou ſhalt helpe him to the entent that he may haue peace and that hys enemye may be reſtrayned and let that he hurt him not: whiche can not be ſo done if the tempoꝛall power be not had in honoure and feare. Oure ſauloure Chyſt ſayeth not thou ſhalt not ſerue or ſhal not be ſubiect vnto the tempoꝛal puiſſaunce but he ſaieth Thou ſhalt

Math. xvii
Al the actes of Chyſt are ours inſtructions. Math. v.

This is the ꝛder of charite i them that be already ſtrong in the fayth.

wyr reliste euill. As thoughe he wolde saye
Mainteine thi like so that thou be pacict that
thou haue no nede of the lawe of right nor of
the temporal puissaūce for to reuenge the. But
contrarywyse be profitable vnto the weake
and feble multitude in seruing them & healpig
them by obeying the temporall puissance. I
wolde that thou shouldest be so worthy and
noble to haue no nede of the seculer right but
that þ right shulde haue nede of the to healpe
to maintaine it. Thus to vse the seculer puis-
saūce should be a grate worke of charite wher
bi a person is giuen wholy to þ seruice of his
neighbour, and seketh not to defende his own
like honour or goodes, but seketh meanes one-
li to be profitable vnto his neighbour. Wher-
fore
1. Corin. xiii
seth. S. Paule vnto the Corinthians saying,
Charite seketh not that is his owne, and this
shalt thou not do of entent to rendre euil for
euil, but oneli by charite for the conseruation
and defēce of the comon ciuilten concord and
vnto the profit of the neibour not to reuenge
thy selfe. For touching thy selfe thou abi-
dest vpon þ gospel. Thou holdest & gouernest
the after the lawe of Jesus Christ that is thy
king. So that thou wilt willingly tourne the
other cheke beare the blowe pacientlye and let
thy mantell go with thy cote, yf it touche but
owely thine owne busines. Thus may it wel
stand togither that thou be indifferenti sub-
iect vnto both kingdomes (that is) of god and
of the world: vnto the one inwardli and vnto
the other outwardely. So that thou doest suf-
fre euill and wronge, and dorst alwayes pu-
nisshe and reproue euyll and wronge. Thou
dest
Thus is the
true christian
in mayntenāce
and vpholdig
of the tēporall
power.
Do all things
to edification
A christian mā
serueth & obeyeth God in the
spirite, and þ
magistrates i
the flesshe,

doest not resist the euill, and yet doest thou al-
wayes resist it: for in the one thou considrest
thy selfe and thyne owne wealth, and in the
other thy neighboure his wealth. Touchyng
vnto the and vnto thy wealth, thou holdest
thy selfe and gouernest thi selfe after the go-
pel, thou suffrest iniurie and lyke a trew chri-
sten doest not resist the euyll. Touchynge thy
neighboure and his wealth, thou holdest and
gouernest thy selfe after the ordre of loue and
doest resist the iniurie which is wne vnto him
whych the Gospell doeth not forbyd. but ra-
ther ꝛmgaundeth it. Many holi persons haue
vsed the swerde after this maner sence the be-
ginning of the worlde. As it is written of A-
braham howe he deliuered Loth the sonne of
his brother and slewe foure kynges, and yet
was Abraham alwayes an holy man. Also the
holy Prophete Samuell slewe lykewise the
kynge Agag, lykewise Elias slewe the falle
prophetes of the Idol, the children of Israel
dyd Moyses, Iosue, the chyldren of Israell,
Samplon, Dauid, and many other holy kyn-
ges vse the swerde as appeareth in the olde te-
stament in many places. Some man myghte
nowe say, The olde testament is nowe ended
and hath no more place, wherfore we can no
more geue suche ensamples nor set them forth
vnto the christen. I answere the that it is not
trew. For layncte Paule wryteth in his fyrste
Epistle vnto the Corinthians. Our fathers
haue all eaten one spirituall meate. and haue
all dronke one spiritual drinke: They dronke
of the spiritual stone that folowed them, true
ly the stone was Christe. That is to saye, thei

Thus may we resist euel don to our nebour but not to our selfe

Genes. xiiii.

i. kynge. xv
iii. kyn. xviii.

All thynges ar write are for our rudi cion

had the same spirite and fayth in Christe that we haue for they beleued then that christ was for to come to redeme them, as we beleue now that he is come and hath redemed vs.

The same fayeth ꝓ we haue had ꝓ fathers and the same baptisme also that the true cristians are baptised. Wal

And so were they Christen as well as we. Wherfore seing that they thus vsed alwaies the temporall swerde from the begynnyng of the worlde vnto the commynge of Christe for to depresse the outwarde malice of the offenders, lykewyse maye also the Christen do vnto the ende of the worlde,

For the time and outwarde chaunge make no difference emonge the christen. The olde testament is not so ceased that we nede in no maner wise to kepe it, or that he doth euill that obserueth any parte therof But it is so ceased that in some thinges and some tymes it is in differet, and in some thynges and some tymes it is of necessite to wit or to leaue it It is not now nedefull to kepe it in all poyntes any more vnder payne of dampnacion as it was the' But we muste kepe it onely there were brotherlye loue requyreth it as when saint Paule circumcised his disciple Timothe which was not nedefull vnto hym for his health but, he did it to satisfie the minde of the feble and meke Jewes whiche thought that he myghte not be saued withoute that he were circumcysed after the law of Moyses to thintent that by that meane he might drawe the more of them to the christe fayth, The olde testament as concernyng commaundementes giuen vnto Moises is not yet ceased nor shal not cease vnto the ende of the worlde. It is of necessitie that thou arte bounde to obserue & kepe vnder payne of dampnacyō

If he had circumcised hym entendinge to wrothe any salutacion therby the had christ prohibited hym nothyng at al

weapon as thy wrestling ought, & use it
manfully against thine enemies. And
as concerning ceremonies, which are
kept more for a vain glory & pleasure
of the world, than for any edifying
that they bring: I would have no
man to be offended at them, but
to consider that they are not to be
done for any holiness that is in them,
but for obedience sake, to the
intent that all things may be done
decently & in order among the
congregation. Let us not be
ashamed of the ceremonies of
Christ, lest we be ashamed of
him whose ceremonies they are.
For if we be ashamed of his
ceremonies, he will be ashamed
of us. Let us not be ashamed
of the ceremonies of the holy
ghost, lest he be ashamed of us.
Let us not be ashamed of the
ceremonies of our salvation,
lest we be ashamed of the
author of our salvation Jesus
Christ. Let us not be ashamed
of the ceremonies of our
profession, lest we be ashamed
before him, which is the
author & finisher of our
profession. Let us not be
ashamed of the ceremonies
of our redemption, lest we
be ashamed of our redemption.
Let us not be ashamed of
the ceremonies of our
inheritance, lest we be
ashamed of our inheritance.
Let us not be ashamed
of the ceremonies of our
glory, lest we be ashamed
of our glory. Let us not
be ashamed of the
ceremonies of our
kingdom, lest we be
ashamed of our kingdom.
Let us not be ashamed
of the ceremonies of
our crown, lest we be
ashamed of our crown.
Let us not be ashamed
of the ceremonies of
our joy, lest we be
ashamed of our joy.
Let us not be ashamed
of the ceremonies of
our peace, lest we be
ashamed of our peace.
Let us not be ashamed
of the ceremonies of
our rest, lest we be
ashamed of our rest.
Let us not be ashamed
of the ceremonies of
our eternal life, lest
we be ashamed of our
eternal life. Let us
not be ashamed of the
ceremonies of our
eternal glory, lest we
be ashamed of our
eternal glory. Let us
not be ashamed of the
ceremonies of our
eternal kingdom, lest
we be ashamed of our
eternal kingdom. Let
us not be ashamed of
the ceremonies of our
eternal crown, lest we
be ashamed of our
eternal crown. Let us
not be ashamed of the
ceremonies of our
eternal joy, lest we
be ashamed of our
eternal joy. Let us
not be ashamed of the
ceremonies of our
eternal peace, lest we
be ashamed of our
eternal peace. Let us
not be ashamed of the
ceremonies of our
eternal rest, lest we
be ashamed of our
eternal rest. Let us
not be ashamed of the
ceremonies of our
eternal life, lest we
be ashamed of our
eternal life. Let us
not be ashamed of the
ceremonies of our
eternal salvation,
lest we be ashamed
of our eternal
salvation. Let us
not be ashamed of
the ceremonies of
our eternal redemption,
lest we be ashamed
of our eternal
redemption. Let us
not be ashamed of
the ceremonies of
our eternal inheritance,
lest we be ashamed
of our eternal
inheritance. Let us
not be ashamed of
the ceremonies of
our eternal glory,
lest we be ashamed
of our eternal
glory. Let us not
be ashamed of the
ceremonies of our
eternal kingdom,
lest we be ashamed
of our eternal
kingdom. Let us
not be ashamed of
the ceremonies of
our eternal crown,
lest we be ashamed
of our eternal
crown. Let us not
be ashamed of the
ceremonies of our
eternal joy, lest we
be ashamed of our
eternal joy. Let us
not be ashamed of
the ceremonies of
our eternal peace,
lest we be ashamed
of our eternal
peace. Let us not
be ashamed of the
ceremonies of our
eternal rest, lest we
be ashamed of our
eternal rest. Let us
not be ashamed of
the ceremonies of
our eternal life,
lest we be ashamed
of our eternal life.
Let us not be

ght ſhyne vnto you. Wherfore ſeyng we haue ſuch hope, we vſe great plainneſſe of ſpeache,
and not as Moyſes put a vayle vpon his face, that the children of Iſrael could not ſtedfaſtly
loke to the ende of that which is abolyſhed. But their wittes were blynded. For vntyll this
day remayneth the ſame vayle vnremoued in the olde teſtament, which vayle is done away in
Chriſt. Euen vnto this day, when Moyſes is red, the vayle lyeth vpon their hert. Neuertheleſſe
when it ſhall turne to the Lorde, the vayle ſhalbe taken away. The Lorde is that ſpirite. And
where the ſpirite of the Lorde is, there is libertie. We all with open face beholding as in a
glaſſe the glorie of the Lorde, are chaunged into the ſame image from glorie to glorie, euen as
by the ſpirite of the Lorde. Wherfore ſeyng we haue this miniſtracion, euen as we receyued
mercie, we faynt not, but haue renounced the hydden thinges of dyſhoneſtie, not walking in
craftynes, nether handelyng the worde of God deceytfully, but in declaryng of the truthe,
commende our ſelues to euery mannes conſcience in the ſyght of God. But if our goſpell be
hyd, it is hyd to them that are loſt, in whom the god of this worlde hath blynded the wittes of
the infidels, leaſt the lyght of the glorious goſpell of Chriſt, which is the image of God, ſhuld
ſhyne vnto them. For we preache not our ſelues, but Chriſt Iheſus the Lorde, and our ſelues
your ſeruauntes for Iheſus ſake. For God which commaunded the lyght to ſhyne out of darke-
neſſe, hath ſhyned in our hertes, to geue the lyght of the knowledge of the glorie of God in the
face of Iheſus Chriſt. But we haue this treaſure in earthen veſſelles, that the excellencie of the
power may be of God, and not of vs. We are troubled on euery ſyde, yet are we not diſtreſſed:
we are in doubte, but not in deſpeire: we ſuffre perſecucion, but are not forſaken: we are caſte
downe, but we perſhe not: Alwaye beryng about in the bodye the mortifienge of the Lorde Ieſus,
that the lyfe alſo of Ieſus might be made manifeſte in our bodyes. For we which lyue are alwaye
delyuered vnto death for Ieſus ſake, that the lyfe alſo of Ieſus might be made manifeſte in our
mortall fleſſhe. So then death worketh in vs, but lyfe in you. We haue the ſame ſpirite of faith
that is written, I beleued, therfore haue I ſpoken, and we alſo beleue, therfore alſo we ſpeake,
knowyng that he which raiſed vp the Lorde Ieſus, ſhall raiſe vp vs alſo by Ieſus, and ſhall make
vs to ſtande with you. For all thinges are for your ſakes, that the aboundaunt grace by the
thankeſgeuyng of many, may make to the prayſe of God. Wherfore we faynt not, but though
our outward man decaye, yet the inward man is renewed daye by daye. For our light affliccion
which is but for a moment, worketh for vs a moare exceadyng and eternall weight of glorie,
whyle we loke not at the thinges which are ſeene, but at the thinges which are not ſeene. For
the thinges which are ſeene are temporall, but the thinges which are not ſeene are eternall.
For we knowe that if our earthly houſe of this tabernacle were diſſolued, we haue a buyldyng
geuen of God, an houſe not made with handes, eternall in the heauens. And in this we ſigh,
deſyryng to be clothed vpon with our habitacion which is from heauen: ſeyng that we ſhalbe
founde clothed, and not naked. For we that are in this tabernacle do ſigh, and are greeued,
in that we would not be vncloathed, but clothed vpon, that mortalitie might be ſwalowed vp
of life. Now he that hath wrought vs the ſame thyng is God, which alſo hath geuen vnto vs the
earneſt ſpirite. Therfore we are alwaye bolde, and knowe that whyle we are at home in the
bodye, we are abſente from the Lorde. For we walke by faith, and not by ſight. We are bolde
I ſay, and haue rather wyll to be abſente from the bodye, and to be preſente with the Lorde.
Wherfore we endeuour our ſelues, that whether preſente or abſente, we may be accepted of
him. For we muſte all appeare before the iudgement ſeate of Chriſt, that euery one may
receyue the thinges which he hath done in his bodye, accordyng to that he hath done, whether
it be good or euyll. Knowyng therfore the feare of the Lorde, we perſwade men, but we are
manifeſte vnto God, and I truſte alſo are manifeſte in your conſciences. For we commende not
our ſelues vnto you againe, but geue you occaſion to reioyce on our behalfe, that ye may haue
wherwith to aunſwere them which reioyce in the outwarde appearaunce, and not in the hert.
For if we be beſyde our ſelues, it is vnto God: or if we be ſobre, it is for your cauſe. For the
loue of Chriſt conſtrayneth vs, becauſe we thus iudge, that if one dyed for all, then were they
all dead. And he dyed for all, that they which lyue, ſhuld not hereafter lyue vnto them ſelues,
but vnto him which dyed for them, and roſe againe. Wherfore henceforth knowe we no man
after the fleſſhe: yea though we haue knowen Chriſt after the fleſſhe, yet henceforth knowe we
him no more. Therfore if any man be in Chriſt, he is a newe creature: olde thinges are paſſed
away, behold all thinges are become newe. And all thinges are of God, which hath reconciled
vs to himſelfe by Ieſus Chriſt, and hath geuen vnto vs the miniſtracion of reconciliacion, to
wytte, how that God was in Chriſt, reconcilyng the worlde vnto himſelfe, not rekenyng vnto
men their ſynnes, and hath put vnto vs the worde of reconciliacion. We are ambaſſadours
therfore on Chriſtes behalfe, as though God dyd exhorte you by vs: we praye you in Chriſtes
ſtede, be ye reconciled vnto God. For he hath made him ſynne for vs, which knewe no ſynne,
that we ſhuld be made the righteouſneſſe of God in him. We then as helpers exhorte alſo, that
ye receyue not the grace of God in vayne. For he ſayeth, I haue herde the in the time accepted,
and in the daye of ſaluacion haue I holpen the. Beholde, now is the accepted time, beholde,
now is the daye of ſaluacion. Geuyng no offence in any thyng, leaſt the miniſtracion be blamed:
but in all thinges let vs approue our ſelues, as the miniſters of God, in much patience, in
afflictions, in neceſſities, in anguiſhes, in ſtripes, in preſons, in ſeditions, in labours, in watch-
ynges, in faſtynges, in pureneſſe, in knowledge, in long ſuffrynge, in gentilneſſe, in the holy
ghoſte, in vnfayned loue, in the worde of truthe, in the power of God, by the armoure of
righteouſneſſe on the right hande and on the left, by honoure and diſhonoure, by euyll reporte
and good reporte, as deceyuers and yet true, as vnknowen and yet knowen, as dyenge and
beholde we lyue, as chaſtened and not killed, as ſorowfull and yet alwaye reioycyng, as poore
and yet makyng many riche, as hauyng nothyng and yet poſſeſſyng all thinges. O ye Corin-
thians our mouthe is open vnto you, our hert is enlarged. Ye are not ſtraytened in vs, but ye
are ſtraytened in your owne bowelles. Now for a recompence in the ſame (I ſpeake as vnto my
children) be ye alſo enlarged. Be not vnequally yoked with vnbelyeuers. For what fellowſhippe
hath righteouſneſſe with vnrighteouſneſſe? and what communion hath lyght with darkeneſſe?
and what concorde hath Chriſt with Belial? or what part hath he that beleueth with an infidell?
and what agreement hath the temple of God with idols? For ye are the temple of the liuyng
God, as God hath ſayde, I will dwell in them, and walke in them, and I will be their God, and
they ſhalbe my people. Wherfore come out from among them, and ſeperate your ſelues from
them, ſayeth the Lorde, and touche no vncleane thyng, and I will receyue you, and will be a
father vnto you, and ye ſhalbe my ſonnes and daughters, ſayeth the Lorde almyghtie. Seyng
we haue ſuche promiſes, dearely beloued, let vs clenſe our ſelues from all fylthynes of the fleſſhe
and of the ſpirite, and make holynes perfecte in the feare of God. Receyue vs. We haue hurte
no man, we haue corrupted no man, we haue defrauded no man. I ſpeake not this to condemne
you: for I haue ſayde before, that ye are in our hertes, to dye and liue with you. Great is my
boldenes toward you, great is my reioycyng of you: I am full of conſolacion, and paſſyng ioyfull
in all our tribulacion. For when we were come into Macedonia, our fleſſhe had no reſte, but
we were troubled on euery ſyde: without were fightynges, within were feares. Neuertheleſſe
God which comforteth the humble, comforted vs by the comynge of Titus. And not by his
comynge only, but alſo by the conſolacion wherwith he was comforted in you, when he tolde
vs your hertie deſyre, your mournyng, your feruent mynde toward me, ſo that I reioyced the
more. For though I made you ſorowfull with a letter, I repente not, though I dyd repente:
for I perceyue that the ſame epiſtle made you ſorowfull, though but for a ſeaſon. Now I reioyce,
not that ye were ſorowfull, but that your ſorowe wrought repentaunce to amendement of life.
For ye were ſorowfull after a godly ſorte, that ye receyued damage by vs in nothyng. For
godly ſorowe worketh repentaunce vnto ſaluacion, not to be repented of: but the ſorowe of the
worlde worketh death. Beholde, this ſelfe ſame thyng, that ye were ſorowfull after a godly
ſorte, what diligence it wrought in you, yea what excuſyng of your ſelues, yea what indigna-
cion, yea what feare, yea what feruent mynde, yea what zeale, yea what reuengyng: in all
thinges ye haue approued your ſelues to be pure in the matter. Though I wrote vnto you, I
dyd not it for his cauſe that had done the wronge, nether for his cauſe that ſuffred the wronge,
but that our buſynes toward you might openly appeare before God. Therfore we were comforted
in your conſolacion. Yea and muche more reioyced we for the ioye of Titus, becauſe his ſpirite
was refreſhed of you all. For if I haue made any boaſte of you vnto him, I am not aſhamed:
but as we ſpake all thinges to you in truthe, euen ſo our boaſte vnto Titus was founde true.
And his affection is muche more toward you, whyle he remembreth the obedience of you all,
how with feare and trembelyng ye receyued him. I reioyce therfore that in all thinges I may
be bolde of you. Moreouer, brethren, we certifie you of the grace of God, beſtowed on the
churches of Macedonia, how that in a great tryall of affliction the aboundaunce of their ioye,
and their deepe pouertie, is ryſen vp vnto the riches of their liberalitie. For to their power
(I beare them recorde) yea and beyonde their power they were willyng of their owne accorde,
beſechyng vs with much inſtaunce, that we would receyue the gifte, and take vpon vs the
fellowſhippe of the miniſtryng vnto the ſaynctes. And this they dyd not as we hoped, but
their owne ſelues firſte gaue vp vnto the Lorde, and vnto vs by the will of God, inſomuche that
we deſyred Titus, that as he had begon before, ſo he would alſo finiſhe in you the ſame grace.
Therfore as ye abounde in all thinges, in faythe, in worde, in knowledge, in all diligence, and
in your loue vnto vs, ſe that ye abounde in this grace alſo. I ſpeake not this as though I
commaunded you, but by occaſion of other mennes diligence, and to proue the ſyncerite of your
loue. For ye knowe the grace of our Lorde Ieſus Chriſt, how that though he was riche, yet for
your ſakes he became poore, that ye through his pouertie might be riche. And herein I geue
my iudgement: for this is expedient for you, which haue begon before not only to doo, but alſo
to be willyng a yeare agone. Now therfore performe alſo the doyng of it, that as there was a
redy willyng mynde, ſo there may be alſo a performyng of the ſame, out of that ye haue. For
if there be firſte a willyng mynde, it is accepted according to that a man hath, and not accord-
yng to that he hath not. For I meane not that other men ſhuld be eaſed, and ye burdened:
but that by an equalitie your aboundaunce may be a ſupplie for their neade, that their aboun-
daunce alſo may be a ſupplie for your neade, that there may be equalitie, as it is written, He
that had gathered muche, had nothyng ouer: and he that had gathered lytle, had no lacke.
Thankes be vnto God, which put the ſame buſynes in the hert of Titus for you. For he
accepted the exhortacion, but being more diligent of his owne accorde, he went vnto you.
And we haue ſent with him the brother, whoſe prayſe is in the goſpell, throughout all the
churches: and not that only, but alſo he was ordeyned of the churches to be our felowe
trauayler, with this grace, which is miniſtred of vs to the glorie of the ſame Lorde, and to
declare your redy mynde: auoydyng this, that no man ſhuld geue vs occaſion of euyll, in this
aboundaunce which is miniſtred of vs. For we prouide for honeſte thinges, not only before the
Lorde, but alſo before men. And we haue ſent with them our brother, whom we haue often
proued diligent in many thinges, but now much more diligent, truſtyng vnto you. Whether
any do enquire of Titus, he is my companion and helper concernyng you: or our brethren be
enquired of, they are the meſſengers of the churches, and the glorie of Chriſt. Shewe ye
therfore vnto them the experience of your loue, and of our reioycyng on your behalfe, before
the churches. For as touchyng the miniſtryng vnto the ſaynctes, it is ſuperfluous for me to
write vnto you. For I knowe the redynes of your mynde, of the which I make my boaſte of
you vnto them of Macedonia, how that Achaia was redy a yeare agone, and your example hath
prouoked many of them. Yet haue I ſent the brethren, leaſt our boaſte of you ſhuld be vayne
in this behalfe, that (as I ſayde) ye may be redy: leaſt if they of Macedonia come with me,
and finde you vnprouided, we (that we ſpeake not of you) be confounded in this ſame confi-
dence. Therfore I thought it neceſſarie to exhorte the brethren, that they would go before vnto
you, and make vp before hande your bleſſed collecte, whereof ye had warnynge before, that it
might be ready, as a bleſſyng, and not as of couetouſneſſe. But this I ſay, he which ſoweth
ſparingly, ſhall reape ſparingly: and he which ſoweth plentifully, ſhall reape plentifully. Let
euery man geue as he is purpoſed in his hert, not grudgyngly, or of neceſſitie: for God loueth
a cheareful geuer. And God is able to make all grace abounde toward you, that ye alwaye
hauyng all ſufficiencie in all thinges, may abounde to euery good worke, (as it is written, He
hath ſcatered abrode, and geuen to the poore: his righteouſneſſe remayneth for euer.) Now he
that miniſtreth ſeede vnto the ſower, both miniſter bread for your foode, and multiplie your
ſeede ſowen, and encreaſe the growth of the fruites of your righteouſneſſe, that ye may be made
riche in all thinges vnto all liberalitie, which cauſeth by vs thankeſgeuyng vnto God. For the
miniſtracion of this ſeruice not only ſupplieth the neade of the ſaynctes, but is alſo plentifull
by many thankes geuyng vnto God, whyle by the experience of this miniſtracion they prayſe
God for your obedient profeſſion vnto the goſpell of Chriſt, and for your liberall diſtributyng
vnto them and vnto all men, and by their prayer for you, which long after you for the exceed-
yng grace of God in you. Thankes be vnto God for his vnſpeakable gifte.

Now I Paule my ſelfe beſeche you by the meekenes and gentilneſſe of Chriſt, which in preſence
am base among you, but being abſente am bolde toward you. I beſeche you, that I be not
compelled when I am preſente to vſe that confidence, wherwith I thinke to be bolde vpon
certayne, which thinke of vs as though we walked after the fleſſhe. For though we walke in
the fleſſhe, we warre not after the fleſſhe. For the weapons of our warfare are not fleſſhely,
but mighty in God to caſte downe holdes, caſtynge downe imaginacions, and euery hye thynge
that exalteth it ſelfe againſt the knowledge of God, and bringeth into captiuitie euery vnder-
ſtandyng vnto the obedience of Chriſt, and is redy to auenge all diſobedience, when your
obedience is fulfilled. Do ye looke on thynges after the outwarde appearaunce? If any man
truſte to him ſelfe that he is Chriſtes, let him of himſelfe conſider this againe, that as he is
Chriſtes, euen ſo are we Chriſtes. For though I ſhuld reioyce ſomewhat more of our power,
which the Lorde hath geuen vs for your edifienge, and not for your deſtruccion, I ſhuld not be
aſhamed: leaſt I ſhuld ſeme as though I wolde feare you by letters. For his letters, ſayde they,
are graue and ſtrong, but his bodely preſence is weake, and his ſpeache contemptible. Let ſuche
one conſider this, that ſuche as we are in worde by letters when we are abſente, ſuche will we
be alſo in dede when we are preſente. For we dare not preache our ſelues with ſome that
commende their owne ſelues: but they meaſuring them ſelues by them ſelues, and comparyng
them ſelues among them ſelues, are not wyſe. But we will not reioyce of thinges without our
meaſure, but accordyng to the meaſure of the rule which God hath meaſured vnto vs, a meaſure
to reache vnto you alſo. For we ſtretche not our ſelues beyonde our meaſure, as though we
reached not vnto you: for we are come as farre as vnto you alſo in preachyng the goſpell of
Chriſt, not reioycyng of other mennes labours without our meaſure, but our hope is, when your
faythe is encreaſed among you, that we ſhalbe magnified in our rule abundantly, euen to preache
in the regions beyonde you, and not to reioyce in another mannes rule, in thinges redy made
vnto our hande. But he that reioyceth, let him reioyce in the Lorde. For not he that com-
mendeth him ſelfe is approued, but whom the Lorde commendeth.

Would God ye could ſuffre a litle my foolyſhnes: and in deede ſuffre me. For I am ielous ouer
you with godly ielouſie. For I haue eſpouſed you vnto one husbande, that I might preſente you
as a chaſte virgine to Chriſt. But I feare leaſt as the ſerpente beguyled Eue through his ſubtilte,
ſo your wittes ſhuld be corrupted from the ſimplicite that is in Chriſt. For if he that commeth
preacheth an other Ieſus, whom we haue not preached, or if ye receyue an other ſpirite, which
ye haue not receyued, or an other goſpell, which ye haue not obeyed, ye might well ſuffre him.
For I ſuppoſe I was nothyng behynde the moſte excellent apoſtles. Though I be rude in ſpeache,
yet am I not ſo in knowledge: but we are throughly made manifeſte vnto you in all thinges.
Haue I offended in ſubmittyng my ſelfe that ye might be exalted, becauſe I haue preached the
goſpell of God vnto you frely? I robbed other congregacions, and toke wages of them, to do
you ſeruice. And when I was preſente with you and lacked, I was greeuous vnto no man: for
that which I lacked, the brethren which came from Macedonia ſupplied. And in all thinges I
haue kepte my ſelfe from beyng burdenous vnto you, and ſo will I kepe my ſelfe. As the truthe
of Chriſt is in me, this reioycyng ſhall not be ſtopped in me in the regions of Achaia. Wherfore?
becauſe I loue you not? God knoweth I loue you. But what I doo, that I will doo, that I may
cut of occaſion from them which deſyre occaſion, that wherin they reioyce, they may be founde
euen as we. For ſuche falſe apoſtles are deceytfull workers, and chaunge them ſelues into the
apoſtles of Chriſt. And no marueyle: for Satan him ſelfe is chaunged into an angell of lyght.
Therfore it is no great thynge though his miniſters alſo chaunge them ſelues as the miniſters of
righteouſneſſe, whoſe ende ſhalbe accordyng to their workes. I ſayde that no man ſhuld thynke
me a foole: but if ye do, yet receyue me as a foole, that I may alſo reioyce my ſelfe a litle.
That I ſpeake, I ſpeake not after the Lorde, but as it were foolyſhly in this confidence of
reioycyng. Seyng many reioyce after the fleſſhe, I will reioyce alſo. For ye ſuffre fooles gladly,
ſeyng ye your ſelues are wyſe. For ye ſuffre if a man bringe you into bondage, if a man deuoure
you, if a man take of you, if a man exalte him ſelfe, if a man ſmyte you on the face. I ſpeake
as though we were weake: howbeit wherin ſoeuer any is bolde, I ſpeake foolyſhly, I am bolde
alſo. Are they Hebrues? ſo am I. Are they Iſraelites? ſo am I. Are they the ſeede of Abraham?
ſo am I. Are they miniſters of Chriſt? (I ſpeake as a madde man) I am more: in labours more
plentifull, in ſtripes aboue meaſure, in priſons more plentifull, in deathes often. Of the Iewes
fyue times receyued I forty ſtripes ſaue one. Thrice was I beaten with rodes, once was I ſtoned,
thrice I ſuffred ſhipwracke, a night and a day I was in the depe. In iourneyenge often, in
perilles of waters, in perilles of theues, in perilles by mine owne nacion, in perilles by the
heathen, in perilles in the cities, in perilles in the wildernes, in perilles in the ſea, in perilles
among falſe brethren, in labour and trauayle, in watchynges often, in hunger and thurſte, in
faſtynges often, in colde and nakednes. Beſyde thoſe outwarde thynges, that come vpon me
daylie, the carefulnes of all the churches. Who is weake, and I am not weake? who is offended,
and I burne not? If I muſte needes reioyce, I will reioyce of the thynges which appertayne vnto
myne infirmitie. The God and father of our Lorde Ieſus Chriſt, which is bleſſed for euer more,
knoweth that I lye not. In Damaſco the gouernour vnder Aretas the kynge kepte the citie of
the Damaſcenes, and would haue taken me: but through a wyndowe in a baſket was I let downe
by the walle, and eſcaped his handes. It is not expedient for me doutleſſe to reioyce. But I
will come to viſions and reuelacions of the Lorde. I knowe a man in Chriſt, aboue fourteene
yeares agone, whether in the bodye I cannot tell, or whether out of the bodye I cannot tell,
God knoweth, ſuche one caught vp vnto the thirde heauen. And I knowe ſuche a man, whether
in the bodye or out of the bodye I cannot tell, God knoweth, how that he was caught vp into
paradiſe, and heard vnſpeakable wordes, which it is not poſſible for a man to vtter. Of ſuche a
one will I reioyce, but of my ſelfe will I not reioyce, but in myne infirmities. For though I
ſhuld reioyce, I ſhall not be foolyſhe, becauſe I ſhall ſpeake the truthe. But I forbeare, leaſt
any man ſhuld thynke of me above that he ſeeth me to be, or that he heareth of me. And leaſt
I ſhuld be exalted out of meaſure through the aboundaunce of reuelacions, there was geuen vnto
me a pricke in the fleſſhe, the meſſenger of Satan to buffet me, leaſt I ſhuld be exalted out of
meaſure. For this thynge I beſought the Lorde thryſe, that it might departe from me. And he
ſayde vnto me, My grace is ſufficient for the: for my power is made perfecte in weakenes. Moſte
gladly therfore will I reioyce rather in myne infirmities, that the power of Chriſt may dwell in
me. Wherfore I take pleaſure in infirmities, in rebukes, in neceſſities, in perſecucions, in
diſtreſſes for Chriſtes ſake. For when I am weake, then am I ſtrong. I am become a foole in
reioycyng: ye haue compelled me. For I ought to haue had commendacion of you. For in
nothyng am I behynde the moſte excellent apoſtles, though I be nothyng. Truely the tokens of
an apoſtle were ſhewed among you in all patience, in ſygnes, and wonders, and mighty deades.
For what is it wherin ye were inferiour vnto other congregacions, but that I my ſelfe was not
burdenous vnto you? forgeue me this wronge. Beholde, the third time I am redy to come vnto
you, and I will not be burdenous vnto you. For I ſeke not yours, but you. For the children
ought not to laye vp for the parentes, but the parentes for the children. And I will very gladly
beſtowe and be beſtowed my ſelfe for your ſoules, though the more abundantly I loue you, the
leſſe I be loued of you. But be it, I did not burden you my ſelfe: neuertheleſſe, ſeyng I was
craftie, I caught you with guyle. Did I make a preye of you by any of them whom I ſent vnto
you? I deſyred Titus, and with him I ſent a brother. Did Titus make a preye of you? walked
we not in the ſame ſpirite? walked we not in the ſame ſteppes? Ye thynke peraduenture that we
excuſe our ſelues vnto you. We ſpeake before God in Chriſte: but all thinges, dearely beloued,
are for your edifienge. For I feare leaſt when I come, I ſhall not finde you ſuche as I wolde,
and that I my ſelfe ſhalbe founde vnto you ſuche as ye wolde not: leaſt there be debates,
enuyenges, wrathes, ſtrifes, backbytynges, whiſperynges, ſwellynges, tumultes: and leaſt when I
come againe, my God ſhall humble me amonge you, and I ſhall bewayle many which haue
ſynned before, and haue not repented of the vnclenneſſe, fornicacion, and wantonneſſe which they
haue committed. This is the third time I am comynge to you. In the mouthe of two or three
witneſſes ſhall euery worde be eſtabliſhed. I haue tolde you before, and foretolde you, as though
I were preſente the ſecond time, and being abſente now I write to them which heretofore haue
ſynned, and to all other, that if I come againe, I will not ſpare: ſeyng ye ſeke a proufe of Chriſt
that ſpeaketh in me, which to you ward is not weake, but is mighty in you. For though he was
crucified through weakenes, yet he liueth through the power of God. For we alſo are weake in
him, but we ſhall liue with him through the power of God toward you. Examine your ſelues,
whether ye be in the faythe: proue your ſelues. Knowe ye not your ſelues how that Ieſus Chriſt
is in you, except peraduenture ye be reprobates? But I truſte that ye ſhall knowe that we are
not reprobates. Now I praye God that ye do no euyll, not that we ſhuld ſeme approued, but
that ye ſhuld do that which is honeſte, though we be as reprobates. For we can do nothyng
againſt the truthe, but for the truthe. For we are glad when we are weake, and ye are ſtrong:
and this alſo we wiſhe, euen your perfectyng. Therfore I write theſe thynges beyng abſente,
leaſt when I am preſente I ſhuld vſe ſharpenes, according to the power which the Lorde hath
geuen me to edifie, and not to deſtroye withall. Finally, brethren, farewell. Be perfecte, be of
good comforte, be of one mynde, lyue in peace, and the God of loue and peace ſhalbe with you.
Greete one another with an holy kiſſe. All the ſaynctes ſalute you. The grace of our Lorde
Ieſus Chriſt, and the loue of God, and the communion of the holy ghoſte be with you all.
Amen.

and that nother for hatred enuye nor fauour. And yet thou must do it with as greate mercy and compasion and as tenderly as thou wouldest cut of a corrupte mēber from thyne owne body, whiche by the malyce of his corruption if thou dydest let hym alone wold corrupt thy whole body. It wer also no hurt in this mater to kepe the ordinaunce lomtym made by The odolins Emperour which ordeined that none shoulde be put to death before he had byn. xxx. dayes in prison to thintente that in the meane tyme he myghte be well aduised to make answer. And to thintente that the iudge woulde saue no man to die hastelye and without aduisement but that he moughte haue tyme to coole his enchaufted courage.

Be iuste with mercie & meteful with iustis

No iudgemēt ought to passe without aduisement.

And when any of the cominaltie shoulde happen to do any euel by misfortune against right and iustice whych hath alwayes before yen of good lyfe and name, such a one maye a Judge helpe agaynst the lawes, and procure his deliuerance without synne. For if it be so that the lawe of Moles had so great discrecion y therby they dyd not put them to death, which vnwarely and by case of misaduenture had cōmitted murther agaynste theyr wyll. As it is wrytten in Deuteronomium. So that Moyses had assigned the Cities vnto the whiche they that had committed homicide by misfortune against theyr wyll moughte flee for their safegarde. How much more should we which are Christen that lyue after the Gospell and loue oure enemies haue and keepe discretion and regarde in thys mater

The rigour of the lawe must be qualified, in cases of misfortune.

Deutr. iiii

Thys was y the kynred of the partiall slain shoulde not be reuenged on y innocent.

Thys I saye to the entent that the Judges

Mal

Why do we not rather ioy and reioyce in the
hope that is layed vp for vs in heauen? Why
do we not more reioyce in the hope of the
glorie of the sonnes of God? Why do we not
reioyce and be glad in the hope of eternall
life? Why do we not reioyce in the hope of
the kingdome of heauen? Why do we not
reioyce in the hope of the glorie to come?
Why do we not reioyce in the hope of the
resurrection of the dead? Why do we not
reioyce in the hope of the life to come?
Why do we not reioyce in the hope of the
euerlasting ioyes? Why do we not reioyce
in the hope of the euerlasting kingdome?
Why do we not reioyce in the hope of the
euerlasting glorie? Why do we not reioyce
in the hope of the euerlasting blessednes?
Why do we not reioyce in the hope of the
euerlasting felicitie? Why do we not reioyce
in the hope of the euerlasting ioy? Why do
we not reioyce in the hope of the euerlasting
peace? Why do we not reioyce in the hope
of the euerlasting rest? Why do we not
reioyce in the hope of the euerlasting
quietnes? Why do we not reioyce in the
hope of the euerlasting libertie? Why do we
not reioyce in the hope of the euerlasting
freedome? Why do we not reioyce in the
hope of the euerlasting redemption? Why
do we not reioyce in the hope of the euer-
lasting saluation? Why do we not reioyce
in the hope of the euerlasting life? Why do
we not reioyce in the hope of the euerlasting
ioy? Why do we not reioyce in the hope of
the euerlasting glorie? Why do we not
reioyce in the hope of the euerlasting
blessednes? Why do we not reioyce in the
hope of the euerlasting felicitie

des, layng on this wise. Thy princes bee vnlaythtul, felowes of theaues Thei alloue bribes they folow rewardes, they iudge not to ꝑ Orphantes and the cause of the wydow cometh not before them Thei ought to determine the cause with good aduisment and as shortli as were possible, and to exhort the parties to make brotherli appointmente the one with ꝑ oether, shewyng them by the gospell ꝑ the christen ought not to haue sute and proces amõg them. They ought to be very sory for the dissecion of their christen brethern and the euel gouernaũce of euel doers It behoueth also that the Lordes enforce them selues to put awai al euel customes and that thei forbid streyghtly that no yong stronge persones go on beggeyng. For therof cometh greate euell, but shall constrayn thẽ to learn a craft, Therto a place in the ciuile lawe forbidethe that any strong person being in health should begh his breade And therfor I maruaile greatly that the temporall lordes keepe not this lawe, seing that it is good and not contrary, but agreable to the gospel which cõmaundeth that he that laboureth not should not eat, The lords should procure and cõsel the rich folk that thei should w their diligence to cause the young folkes to learne a craft to thintent that thei should not go on begging, and that they haue none occasion to take thẽ to the walet Therulars should also ordeine some honest prouision that the pore impotent, young childrene, and olde people that cannot gett their bread and haue not wherof to lyue: shoulde not be constrained to go from doze to doze. But it were rather bet-

But oure iudges maye not knowe ꝑ scripture

Bnt alas this part is not seen to.

ter

e Epistle of Iames the true and ho-
ly Apostle of our Lord Iesus Christ
vnto the twelue tribes which are
scattered abroade, sendeth greeting.

Count it ioye my brethren when ye fall into diuers temptations,
knowing this that the trying of your faith worketh patience.
But let patience haue her perfect worke that ye may be perfect
and entire, lacking nothing. If any of you lacke wisedome, let
him aske of God that giueth to all men liberally and vpbraideth
not, and it shall be giuen him. But let him aske in faith, and
wauer not: for he that wauereth is like a waue of the sea, that
is moued and caried with the wind. Let not that man thinke that
he shall receiue any thing of the Lord. A double minded man is
vnstable in all his wayes. Let the brother of low degree reioyce
in that he is exalted: But the rich in that he is made lowe: be-
cause as the flowre of the grasse he shall vanish away. For the
Sunne ariseth with a burning heate, and withereth the grasse, and
the flowre thereof falleth, and the beautie of the fashion of it
perisheth: euen so shall the rich man fade away in his wayes.
Blessed is the man that endureth tentation: for when he is tried
he shall receiue the crowne of life, which the Lord hath promised
to them that loue him. Let no man when he is tempted say, I am
tempted of God: for God cannot be tempted with euil, neither tempteth
he any man. But euery man is tempted when he is drawen away of his
owne concupiscence and enticed. Then when concupiscence hath con-
ceiued, it bringeth forth sinne: and sinne when it is finished,
bringeth forth death. Erre not my dearely beloued brethren. Euery
good gift and euery perfect gift is from aboue, and commeth downe
from the father of lights, with whom is no change neither mouable-
nesse of shadowing. Of his owne will begate he vs with the word of
truth, that we should be a kinde of firstfruites of his creatures.
Wherefore my dearely beloued brethren let euery man be swift to
heare, slowe to speake, slowe to wrath. For the wrath of man
worketh not the righteousnesse of God. Wherefore lay apart all
filthinesse and superfluitie of naughtinesse, and receiue with
meekenesse the ingrafted word which is able to saue your soules.
But be ye doers of the word and not hearers only, deceiuing your
owne selues. For if any be a hearer of the word and not a doer,
he is like vnto a man beholding his naturall face in a glasse.
For he beholdeth himself, and goeth his way, and straightway for-
getteth what manner of man he was. But whoso looketh into the
perfect lawe of liberty and continueth therein, he not being a
forgetful hearer but a doer of the worke, the same shall be blessed
in his deede. If any man among you seeme to be religious, and
refraineth not his tongue but deceiueth his owne heart, this
mans religion is vaine. Pure religion and vndefiled before God
and the father is this, to visite the fatherlesse and widowes in
their affliction, and to keepe himself vnspotted of the world.
My brethren haue not the faith of our Lord Iesus Christ the Lord
of glorie with respect of persons. For if there come vnto your
assemblie a man with a golde ring and in goodly apparell, and there
come in also a poore man in vile raiment, and ye haue respect vnto
him that weareth the gay clothing, and say vnto him, Sit thou
here in a good place, and say vnto the poore, Stande thou there,
or sit here vnder my footestoole: are ye not partiall in your
selues, and are become iudges of euill thoughts? Heare my dearely
beloued brethren, hath not God chosen the poore of this world rich
in faith, and heires of the kingdome which he hath promised to
them that loue him? But ye haue despised the poore. Doe not the
rich oppresse you by power, and draw you before the iudgement
seates? Doe not they blaspheme that worthie name by the which ye
are called? If ye fulfill the royall lawe according to the scripture,
Thou shalt loue thy neighbour as thy selfe, ye doe well. But if
ye haue respect to persons, ye commit sinne, and are rebuked of the
lawe as transgressors. For whosoeuer shall keepe the whole lawe,
and yet offende in one point, he is guiltie of all. For he that
said, Thou shalt not commit adultery, said also, Thou shalt not
kill. Now if thou commit no adultery, but kill, thou art become a
transgressor of the lawe. So speake ye, and so doe ye, as they
that shalbe iudged by the lawe of libertie. For he shall haue
iudgement without mercie that hath shewed no mercie: and mercie
reioyceth against iudgement. What auaileth it my brethren though
a man say he hath faith, and haue not workes? Can faith saue him?
If a brother or sister be naked, and destitute of daily foode, and
one of you say vnto them, Depart in peace, be ye warmed and filled,
notwithstanding ye giue them not those things which are needfull
to the body, what auaileth it? Euen so faith if it haue not
workes, is dead in it selfe. Yea a man may say, Thou hast faith,
and I haue workes: shewe me thy faith without thy workes, and I
will shewe thee my faith by my workes. Thou beleeuest that there
is one God, thou doest well: the deuils also beleeue and tremble.
But wilt thou know, O vaine man, that faith without workes is
dead? Was not Abraham our father iustified by workes, when he
had offered Isaac his sonne vpon the altar? Seest thou how faith
wrought with his workes, and by workes was faith made perfect?
And the scripture was fulfilled which saith, Abraham beleeued God,
and it was imputed vnto him for righteousnesse, and he was called
the friend of God. Ye see then how that by workes a man is iusti-
fied, and not by faith only. Likewise also was not Rahab the
harlot iustified by workes, when she had receiued the messengers
and had sent them out another way? For as the body without the
spirit is dead, so faith without workes is dead also.

Be not many masters
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Psalm cxxvii.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise early, and so late take rest, eating the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a giant: even so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with their enemies in the gate.

though they were bere pe ofspring to christ
that by that meanes pe maye bane them bn=
to the childzen of the promise. This is the obedience
that ☞ Peter speaketh of in the 1. epistle of
his 3. chapter. ☞ Same example of the holy
wemen which trusted in God, and were obedient
vnto their husbandes, as Sara obeyed Abraham,
calling him lorde, whose daughters ye are made,
as long as ye do well, and are not afrayed with any
amazement.

Of mariage and of the wayes which
God hath appointed for the increase of mankynde.

Chap. xxviii.

Of mariage and of the wayes which
our lorde hath ordeyned for the increase of
mankynde.

Of the Christian mariage which is made in the
feare of God.

IN the feare of God, and in the name of Christ
Iesus, and in the sight of God and his congre=
gation, I Iohn N. take the N. to my wedded wife,
to haue and to holde from this day forwarde, for
better for worse, for richer for poorer, in sickenesse
and in health, to loue, cherish, and to obey, till death
vs departe, according to Gods holy ordinaunce:
and thereto I plight my troth.

Of the mariage of Isaac and Rebecca.

Genes. xxiiii.

Abraham was old, and stricken in age, and the
Lorde had blessed Abraham in all things. And
Abraham said vnto his seruaunt the elder of his
house, that ruled all that he had, put thy hand vnder
my thigh, and I will make thee sweare by the Lorde
God of heauen, and God of the earth, that thou shalt
not take a wife vnto my sonne of the daughters of the
Canaanites, among whom I dwell: but thou shalt go
vnto my countrey, and to my kindred, and take a wife
vnto my sonne Isaac. And the seruaunt said vnto him,
Peradventure the woman will not follow me vnto this
land: must I needes bring thy sonne againe vnto the
land from whence thou camest? Then Abraham said
vnto him, Beware that thou bring not my sonne thither
again. The Lorde God of heauen, which took me from
my fathers house, and from the land of my kindred,
and which spake vnto me, and which sware vnto me,
saying, Vnto thy seede will I giue this land, he shall
send his Angell before thee, and thou shalt take a wife
vnto my sonne from thence. And if the woman will
not follow thee, then shalt thou be cleare of this my
othe: only bring not my sonne thither again. And the
seruaunt put his hand vnder the thigh of Abraham his
master, and sware vnto him as concerning that matter.

what thinge they shoulde do to be saued, that they shoulde hurte no manne but shoulde be contented with theyr wages. By the wordes wyll the doctours and Theologians say that the men of warre maye warre pyll and do euell without sinne, But they vnderstand not the wordes of saint Johan. Ye must vnderstād ꝑ the teaching of, S. John brought no man vnto ful perfection. It dyd but only make redy the hert of men vnto god and vnto the teachynge of Jesu Christ. He rebuked the moost greatest euell by his preaching He dyd but onely teach the beginninge of ryghtuousnesse, as though he wolde haue sayd. If I shoulde all at ones forbyd you to war: ye might not yet forgoure we almes suffer it nor ye might not leaue it al sodenly, But beginne first to leaue the moost greattest euell to do hurte and outrage vnto other as to burn, to kyl pil and so forthe. And be alwais content with your wages. So was saint John Baptist non other thing but as a man that abateth and cutteth of frō a peace of tymber the moost greatest knottes. He doth it not to consent ꝑ it should abyde so. But when the knottes and warres be cut of then cometh a better master carpēter that plaineth and maketh it more smoth with a large fine rabbote. Lykewyse dyd saint Johan bi his preachinge he did but onely abate and cut of the knots ꝑ is to saye, the great sinnes. And yet they were not cleane away and cut of tyll an other beter maister workman came after and cut them of with his fine rabbot. And therfor was he no thing els but a voice cryyng in ꝑ desert which cried, Make redy the way of the Lorde: make streyght

If John had forbodē war he should haue ben compted a distroyer of ꝑ Emperours, ordinaunces, whose soudiours they were ꝑ came to him

Onelye God pardoneth sinnes.
Jon.i

strayght his footepathes. He was not ȳ light as saieth S, John the Euangelist, He coulde not pardone our sinnes, for he was not Christ He was but onely a voyce a foregoar: a shewer which made redy the way against the coming of Christe: And for this cause did Sainte John sende his disciples to Jesu Christ, whe he should die to thintent that thei might learn the ful perfection of him. For he had but only made them redi for to come vnto Christe. For this cause: reason it is al manifest that saint John hath not praised the warre bi these wordes, but hath rather forboden it: As teacheth al the Gopel For as it is a thing euil agreing that the hande fight agaynst the heade: So is it a thing as euel agreing and great sinne that one Christen warre against the other. For we are al brethren and membres of on body, the body is Christe. whiche in al his life preached peace and concorde to all them that he taught S, John in his firste epistle saieth: He that hateth his brother is an homicide, We may hate no man, we muste loue oure enemies we muste praie for them and do good vnto them that persecute vs. Howe can it then be possible after the Gospell that we maie warre without sinnes: wherin so many people lose their liues and wherbi so many parsones come to wildernesse tyrot and euell lyfe. Ther be textes in the canon law that suffre some warres, But the teaching of Christ forbiddeth al warres. It is a thing horrible and daungerous for bodi & soule to enterprise and moue warre. For all malice reigneth in time of warre Neuertheles when a cuntrey is inuaded or a towne beseged

Learne this ye noble warriours.
Roman.xviii

i. John iiii

These ch anonistes haue founde muche that Christe knowe not.

You princes & rulers, lerne the iust title of warre

and

and when the commen peace is troubled and great violence is done vnto the subiectes: the lord of that contreyis bond by hys herely loue to helpe hys subiectes: and to defende them to punisshe the euell and to put his lyfe in ieopardy for his subiectes. But he muste alwayes beware that he do it not to reuenge hys lorde or lordshyp but only to defend his subiectes. And so may he vse the hortyble busynesse of warr charitably and chyldenly. But if it were possible to agre for good or quiet, he is bounde to doit. For the lyfe of a Chrysten is more worth then all the ryches of the worlde. A lorde shal thinke alwayes that ther is a king aboue him in heauen before whom all parsons shall yelde accompte at the last day of iudgement ye of hys leste wordes and thoughtes that he shal do be he king or Emperour: Pope or Cardinal noble or ignoble, ponge or olde. We reade that the people of Israell did warre manye tymes but theyr warres were but all figures. As sayeth. S. Paule Wherfore it betokeneth to vs that we shall lyue wyle fyghte not the one agaynst the other but agaynst oure selues that is to saye agaynste oure synnes agaynst pryde, wrath, couetuousnes lechery, hatred, enuy, and suche other.

No warre is lefull where peace maye be bought

And what tytle shalbe allowed here.

Cozin. x.

Our warre is not wyth flesh and blood but agaynste the olde serpente the deuyl,

¶ Howe seruauntes should lyue, a doctrine after the gospell. Chapter xxv.

Ser-

SEruauntes that serue theyr Lordes, maysters, ladies, and maistresses, shall be true vnto them, as vnto thē selues: they shall also do theyr profit of theyr Lordes and maisters, as though it toched thē selues. They shal not do theyre seruice onely for temporall rewardes. For thou maist by seruice that thou doest vnto thy mayster please God as well as thoughe thou were not seruaunt, and as thogh thou were in the church prayeng on thy knees. Therfore thou shalt do thy seruice by fayth & loue in God thus thynking in thy selfe. Beholde deare Lorde God I thāke the that thou hast not made me rytche I am wel content wyth the state that I am in I wyl with a good wyl, for the loue of the seruetal the world. And I thanke the that thou hast made me worthy to suffer any thinge for thy loue, and that I may in thys world be one of the least and least estemed. Whē thou seruest the Lorde in suche a fayth wyth a good wyll thou receyuest not onely therewarde or wages of mē, to whō thou seruest, but that more is of God. Therfore thou shalt do thy labour diligently & ioyfully, not as though thou dyddest serue a man, but as though thou dyddeste serue God, as truely thou doest. For so doeth sayntpaule teache the writting to the Ephesians, where he sayeth. Seruauntes obey vnto your carnal maisters, with feare & trēbling In innocencie of your hertes as vnto Iesu Christ, not with seruice in the eye light as mē pleasers, but as the seruaūt of Christ doing ye wil of god wt al your hertes wt good wil, euē as

To walke in thy vocacyon is an acceptable seruyce to God.

A godly lesson for seruaūtes

Ye, he hathe promysed the heyre.

Epesi. vi, Seynge thou art a seruaunt thou folowest not the wyl of

as though ye serued the Lordes not me. Remẽ
bre also that what soeuer good any mã doth,
that shal he receyue agayne of the Lorde whe
ther he be bonde or fre, And agayne vnto the
Colossians. Seruauntes (saieth he) obey vnto
your bodily maisters in al thynges, not with
ey seruice as mẽ pleasers, but in simplicitie for
innocencie of hert fearing the Lord God. Do
al that ye do w a good will as though ye did it
vnto the Lorde God, & not as vnto mẽ, know
ing that ye shal receiue of the Lord ꝑ rewarde
of enheritãce, for ye do serue the lord Christ
But he that doth wronge shal receyue for the
wronge ꝑ he hath done: for there is no respecte
of persones. And also. S. Peter sayeth in his
first epistle Seruauntes be subiect in al feare
vnto your lordes, not only vnto the good and
courteis, but also though they be froward. For
it cometh of grace if a mã for cõscience toward
God endure griefe suffering wrongfully. For
what prayse is it if whẽ ye be beaten for your
faultes ye take it patiently. But if whẽ ye do
wel ye suffre wronge & take it patiently, thẽ are
ye great thãk worthy before god. Therfore ꝑ
shalt in al thynges, haue God alwaies before
thine eyes, not ꝑ mẽ whõ ꝑ seruest outward
ly. As did Paule the bishop which put himself
into the seruice of the Lorde for the tonge of a
widow. And because ꝑ he had geuẽ al his goo
des for ꝑ, wil of god, he gaue also himselfe in
to seruice for ꝑ loue of god, for to deliuer ꝑ cõ
of the widow. Be not sory ꝑ thy maister doth
not suffre ꝑ to go to ꝑ churche to heare masse
For ꝑ maist p'forme god alwel in working thy
worke by a good intẽt as though ꝑ were in ꝑ

God if thou
serue not
Collo. iii.

In al honeste
labours

i. Peter. ii.
If you be mis
vsed, put
your cause in
to goddes
hande for he
wil rueg you.

The faithful labourer pleaseth god whe the superstitious churchgoer prouoketh him to anger

church when thou beleuest: but thou maist do thy labour in suche a faith as is before sayde God regardeth not what thynge we do or in what place we be: but of what courage and in what faith we do it. The seruaunte that taketh good heede that hys anger not their master or maistresse. And when it shal so happen that the inestimente thei ar them forgeuenes. We shal alwayes honour his mayster bearing his holy wordes, keping himselfe that he doe no rebel and answer spitefully vnto his master. For we art bound to suppoꝛt him: to giue place vnto him. As the angell taughte vnto Agar the seruaut of Sara, the which fled frō her maisters as it is writen, Wher the angel came vnto her and said: Go and turne toward thy lady and humble thi selfe vnder her hande. So ought the seruaunt humble him selfe vnder his lord and when he hath angred him, to appaise him again with humble demeanure: obedience.

Gene. xvi.

Out of a gentle hert can come no stubburne wordes.

Ad Philemō

Wo brol: Paule make agrement betwyxte Onisimus and Philemon, from whom he was fled awai: The Lordes and masters shal vse their seruauntes as men not as Asses, Thei shal entreat them louyngly and softly, and not as tirauntes for thei be their christen brethren and membres of on body (that is) of Iesus Christ Wherfor thou shalt not ouercharge them in thinges not conuenient or vnreasonable: but thou shalt vse them as membres of thin owne body. For Christ is our head and we al to gether be his body: euery one of vs by himselfe is a membre of his body, be he man or woman lord or seruaunt, rich or poore: as writeth S. Paule. For this cause, as no man hateth hys owne

Remēber that God myghte haue made the a seruaunt:

1. Cor. xii.

owne membres, but kepeth them as wel as he can: So shal we loue the one the other, & shall serue by charitie and socour the one the other as one membre socoureth another. It was cō time that custom that al persons did cal þone the other brethren and sisters. This did the Apostles institute to the intent that the Heathē might knowe what loue ther was among the Christen. We may finde many maistres nowe a dayes that vse they seruauntes lyke asses. not like me, nor like their owne membres, wher of they shall yelde vnto God a full strayte accompt. Paule exhorteth youre entrete your seruauntes with al swetenesse Yemasters (saieth he) shewe the same loue and dilection vnto your seruauntes that they shewe vnto you, abstayning your selfe from threteninges remembring that their maistre and yours is in heauē And ther is no respect of persons before him, And vnto the Colossians. ye maisters do vnto your seruantes that whiche is iust & equal remembring that ye haue also a maistre in heauē. Neuertheless although the maisters be rigorous & harde, yet I counsell (with. S. Petre in his first epistle) al seruauntes that thei take al that their maisters & maistresses lai vnto their charge patiently, & that for the loue of God if it be not so þ they cōmaūde the to do any thyng that is against the cōmaūdemēt of God. for in such a case they must rather obey god thē me As sayth S. Peter in the actes of thapostles

But all þ vse that custome are noted for heriticks.

Ephesi. viii. Thy maisters are not without a maister

Colo. i.

Actes, v

The Argument of the Booke.

Chapter. xxi.

Ester a Hebrue maide is exalted to the kingdome of Persia, and marieth with Assuerus the king. Mardochai refuseth to worship Aman, who therefore procureth a decree for the destruction of the Iewes. Mardochai and Ester make their prayers vnto God. Ester accuseth Aman before the king, and obtaineth the reuocation of the decree. Aman is hanged on the gallowes which he had prepared for Mardochai. The Iewes slay their enemies, and ordeine the feast of Purim.

IN the dayes of Assuerus (this is Assuerus which reigned from India euen vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces)

That in those dayes, when the king Assuerus sate on the throne of his kingdome, which was in Shushan the palace,

That in the third yere of his reigne he made a feast vnto all his princes and his seruants, the power of Persia and Media, the nobles and princes of the prouinces being before him:

When he shewed the riches of his glorious kingdome, and the honour of his excellent maiestie many dayes, euen an hundreth and fourescore dayes.

And when these dayes were expired, the king made a feast vnto all the people that were present in Shushan the palace, both vnto great and small, seuen dayes in the court of the garden of the kings palace.

Where were white, greene, and blue hangings fastened with cords of fine linen and purple, to siluer rings and pillers of marble: the beds were of gold and siluer vpon a pauement of red and blue and white and blacke marble.

And they gaue them drinke in vessels of gold, the vessels being diuers one from another, and royall wine in abundance according to the liberalitie of the king.

And the drinking was according to the law, none did compell: for so the king had appointed to all the officers of his house, that they should do according to euery mans pleasure.

Vashti the queene made a feast also vnto the women in the royall house which pertained to king Assuerus.

On the seuenth day when the heart of the king was merrie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen chamberlains that serued in the presence of Assuerus the king,

To bring Vashti the queene before the king with the crowne royall, to shew the people and the princes her beautie: for she was faire to looke on.

But the queene Vashti refused to come at the kings commandement by the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times (for so was the kings matter before all that knew law and iudgement,

And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seuen princes of Persia and Media, which saw the kings face, and sate the first in the kingdome)

What shall we do vnto the queene Vashti according to law, because she hath not done the commandement of king Assuerus by the chamberlains?

Then answered Memucan before the king and the princes, Vashti the queene hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the prouinces of the king Assuerus.

For this deede of the queene shall come abroad vnto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Assuerus commanded Vashti the queene to be brought in before him, but she came not.

Likewise shall the princesses of Persia and Media say this day vnto all the kings princes, which haue heard of the deede of the queene: so shall there arise too much contempt and wrath.

If it please the king, let there go a royall commandement from him, and let it be written among the lawes of the Persians and the Medes, that it be not altered, That Vashti come no more before king Assuerus, and let the king giue her royall estate vnto another that is better then she.

And when the kings decree which he shall make, shall be published throughout all his empire (for it is great) all the women shall giue to their husbands honour, both to great and small.

And the saying pleased the king and the princes, and the king did according to the word of Memucan:

For he sent letters into all the kings prouinces, into euery prouince according to the writing thereof, and to euery people after their language, that euery man should beare rule in his owne house, and that it should be published according to the language of euery people.

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